Vol. CXLV No. 5

HIRST READING ROOM

The AMERICAN ECCLESIASTICAL REVIEW

NOVEMBER, 1961

PUBLISHED BY
THE CATHOLIC UNIVERSITY OF AMERICA PRESS

Consider These Facts About---

CHURCH SUPPORT

---and The 'Fair Share' Plan*

During the forty years that we have been assembling funds for Catholic appeals, it has been clearly established that The 'Fair Share' Plan is the best plan yet developed to encourage and increase Catholics' financial support of their Church, its parishes and institutions.

● The Record of Acceptance

The 'Fair Share' Plan, a thoroughly time-tested design, has been successfully employed in thousands of Catholic financial campaigns since 1921. There has *never* been an instance in which the 'Fair Share' principle was not acceptable to the Clergy, Committees and Parishioners. We believe there is no other fund-raising method or plan that even approaches this record of acceptance. The 'Fair Share' Plan has never failed to produce good-will for the campaign and its Clergy and Lay leadership.

● The Principles of 'Fair Share'

A 'Fair Share' campaign is based upon *education*—the one quality which will sustain a congregation's Church support when all else fails. When the people understand how the financial needs of their parish, diocese or institution relate to their own individual giving based upon the 'Fair Share' principle, they will give generously out of *love of God* and *loyalty to their Church*. They will give their 'Fair Share' because they will appreciate the effort being made to establish more equitable giving, and because 'Fair Share' specifically takes into account family responsibilities, number of dependents, illness, etc., in relation to income; and is *not* based upon the assessment of one of several set amounts or upon giving an arbitrary percentage of income. Many parishioners resent being assessed an arbitrary percentage because it seems to be a "demand" and fails to take into account the factors which actually dominate their financial situation.

For more information about The 'Fair Share' Plan and its application to capital fund and increased income appeals, write or call us collect.

CONSULTATION WITHOUT OBLIGATION

Thomas Richard Finn and Associates

314 East 51st Street Kansas City 12, Missouri
Telephone: PLaza 3-4155
Nights and Holidays: DElmar 3-2113

Now In Our 39th Year

*Trademark Registered—Canada *Reg. U. S. Pat. Off.

MEMBER OF THE AMERICAN ASSOCIATION OF FUND-RAISING COUNSEL

THE AMERICAN ECCLESIASTICAL REVIEW

VOL. CXLV, No. 5 NOVEMBER, 1961

CONTENTS

The States of Perfection and the Theological Virtues
Archbishop Vagnozzi 289

The Making of a New Catholic Encyclopedia
William J. McDonald 301

The Catholic Tradition of Freedom in America
Thomas O'Brien Hanley, S.J. 307

Notes on the Sensus Plenior *John J. O'Rourke* 319

Nijmegen-Eichstatt: On the Vernacular in Liturgy
Alfredo G. Parpan, S.J. 326

Criticisms and Problems of Modern Moral Theology
Joseph T. Leonard, S.S.J. 331

The Saints and History *John Krajcar, S.J.* 338

ANSWERS TO QUESTIONS

Francis J. Connell, C.SS.R., and John P. McCormick, S.S.

Absolution From Censures in a Child's Confession 347

Conditional Consecration of the Holy Eucharist 347

The Intention of the Bination Mass 350

(Contents Continued on Next Page)

Published monthly by The Catholic University of America Press, Washington 17, D. C. Subscription price in U. S. currency or equivalent: United States, Canada, $6.00, Foreign, $6.00, 60 cents per copy.

Second class postage paid at Washington, D. C.

Business communications, including subscriptions and changes of address, should be addressed to The American Ecclesiastical Review, The Catholic University of America Press, Washington 17, D. C.

Please address all manuscripts and editorial correspondence to The Editor, The American Ecclesiastical Review, The Catholic University of America, Washington 17, D. C.

Copyright 1961 by The Catholic University of America Press.

(Contents continued from preceding page)

A Valid Baptism? 351

Exposition of Relic of the Cross 352

Missa Pro Populo on the Anniversary of Church Dedication 353

The Color of the Cope at Benediction 353

The Pronunciation of Blessed 354

Some Problems with the New Rubrics 354

BOOK REVIEWS

Introduction Aux Sciences Juridiques, *by Leo Pelland.* 356

Problems in Theology, Vol. II: The Commandments, *by John McCarthy* 357

It Stands to Reason, *by Rudolf Harvey, O.F.M.* 358

BOOKS RECEIVED 360

Now available by popular demand . . .

Co-operation of Catholics in Non-Catholic Religious Activities

By V. Rev. Francis J. Connell, C.SS.R.

This article originally appeared in 3 installments, in the February, March and April, 1956 issues of *The American Ecclesiastical Review.*

32 PAGES AND COVER

PARTIAL CONTENTS:

- **Summer schools and kindergartens under non-Catholic auspices**
- **Cooperation for the construction of non-Catholic Churches**
- **Publication and distribution of non-Catholic literature**
- **Membership in the Y.M.C.A.**
- **Physical cooperation**
- **Moral cooperation**
- **Secretarial work**

Single copy	**$.75**
In lots of 5 each	**.70**
In lots of 10 each	**.65**

PRICES POSTPAID

The AMERICAN ECCLESIASTICAL REVIEW
The Catholic University of America
Washington 17, D. C.

Stonebridge Priory—Lake Bluff, Ill. The Very Reverend Joseph A. Srill, O.S.M., Provincial, Barry and Kay, Architects

A sense of simplicity and beauty is achieved when the essentials of the interior are carefully designed in a living idiom and well made by experienced craftsmen. A diversity of materials such as metal, wood, stone, glazed ceramic and stained glass can be composed to complement and integrate the essential appointments.

RAMBUSCH

40 WEST 13th STREET
NEW YORK 11, N. Y.

Studies In Sacred Theology

DE MARTINI, R. The Right of Nations to Expand by Conquest. **2.00**

ZIMMERMAN, A. F. Overpopulation—A Study of Papal Teachings on the Problem, with Special Reference to Japan. **4.00**

PRAH, J. A. Communication of Non-Catholics in Catholic Religious Rites. **2.00**

HOFFMAN, R. Pioneer Theories of Missiology. **3.25**

DORSZYNSKI, J. A. Catholic Teaching About the Morality of Falsehood. **1.50**

FARRELL, B. Orestes Brownson's Approach to the Problem of God. **2.75**

COERVER, R. F. The Quality of Facility in the Moral Virtues. **2.25**

PANSINI, F. D. Our First Gospel. **1.75**

JUST PUBLISHED

LITERATURE OF COMMUNISM

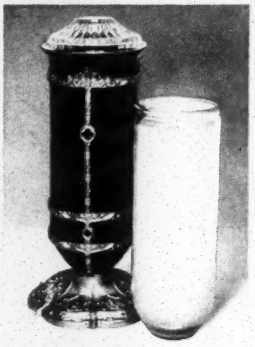
by Robert F. Delaney

A survey of the literature of the Communist movement primarily as it exists in America. The author has sought to provide a useable but not exhaustive listing of titles chronicling the rise and development of Communism in the United States, together with adequate coverage of the underlying theory, antecedent history and Communist methods as practiced. He has also sought to reflect areas where little or no research has been done up to this time so that these gaps in our knowledge of the movement may be filled. Contains over 1700 entries. **6.50**

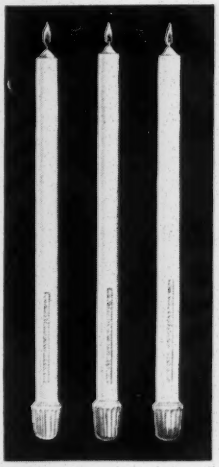
ORDER TODAY FROM

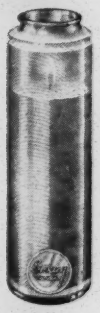
THE CATHOLIC UNIVERSITY OF AMERICA PRESS

620 MICHIGAN AVENUE, N. E. WASHINGTON 17, D. C.



CANDLES, A SYMBOL OF CHRIST





Purveyors to the Vatican
by Appointment

Emkay® Candles

CALL ON THE MAN FROM EMKAY–

ONE Fast, Dependable Source for ALL your Candle Requirements!

The Emkay representative who serves your diocese serves in many ways:

- He handles a *complete* line of candles and accessories, all meeting Church specifications for design and quality. In short, the Man from Emkay can furnish *all* your needs from *one* dependable source.
- He is located near *you*, and can offer fast — even *special* — service if and when needed.
- His products represent maximum quality at truly economical prices. Emkay Candles burn slow and clean, are as perfect a symbol as a candle can be.

Mail coupon now for free catalog and complete details.

MUENCH-KREUZER
Candle Co., Inc.
Syracuse, N. Y. TEL. GR1-6147

NEW YORK
225 5th Ave.
Room 639

CHICAGO
4001 N.
Ravenswood Ave.

BOSTON
73 Park Drive

NEW ORLEANS
6140 Gen. Diaz St.

LOS ANGELES
745 E. Pico Blvd.

Emkay® THE FINEST NAME IN CANDLES

MAIL FOR COMPLETE INFORMATION

MUENCH-KREUZER CANDLE CO., INC.
Dept. R-1161, Syracuse 1, N. Y.

Please send catalog with details on Emkay's complete line of Church candles and accessories.

☐ Have representative call

Name.....

Address.....

City & State.....

Firms with Episcopal Authorization to Replate and Repair Sacred Vessels

BOSTON:	BENZIGER BROTHERS, INC., 95 Summer St. Phone: HAncock 6-6330 (Factory: Brooklyn, N. Y.)
CHICAGO:	ALT SILVER PLATE MANUFACTURING CO. 220 West Madison St. BENZIGER BROTHERS, INC., 223-225 W. Washington St. Phone: FRanklin 2-8936 (Factory: Brooklyn, N. Y.) DAPRATO STATUARY CO., 762 W. Adams St.
CINCINNATI:	BENZIGER BROTHERS, INC., 429 Main St. Phone: MAin 0766 (Factory: Brooklyn, N. Y.) FR. PUSTET CO., 210-216 East 4th St.
CLEVELAND:	JOHN W. WINTERICH AND ASSOCIATES, INC. 22901 Aurora Rd., Bedford, Ohio
NEW YORK:	BENZIGER BROTHERS, INC., 7 East 51st St. Phone: ORegon 5-7050 (Factory: Brooklyn, N. Y.) THE EDWARD O'TOOLE CO., 65 Barclay St. FR. PUSTET CO., 14 Barclay St. RAMBUSCH DECORATING CO., 40 West 13th St.
OMAHA:	KOLEY PLATING CO., 2951-53-55 Harney St.
ST. PAUL:	THE E. M. LOHMANN CO., 413-415 Sibley St.
SAN FRANCISCO:	BENZIGER BROTHERS, INC., 758 Mission St. Phone: SUtter 1-5159 (Factory: Brooklyn, N. Y.) CHARLES ROGER, CHURCH INTERIORS, 1797 Market St. Phone: HEmlock 1-1418

Obtainable in three blends at your dealer, or direct from the Trappist Monks.

ABBEY OF OUR LADY OF NEW MELLERAY DUBUQUE, IOWA

Blend	Price per pound
"Melleray"	$2.90
"Abbatial"	1.85
"Benediction"	1.50

Trappist incense comes in fine grains, and packaged in one-pound can and four-pound box.

(Postage Extra)

Clergy and Religious need not send cash with order.

Life of Christ

A new Sound Film Strip Series
by the producers and publishers of St. John's Catechism

The entire Life of Christ consists of 12 units. Each unit contains filmstrip of approximately 90 frames of the authentic paintings of James J. Tissot in Eastman Color. The words of Matthew, Mark, Luke and John are portrayed dramatically by outstanding actors with sound effects and musical background. Each 12 inch 33⅓ RPM unbreakable RCA record runs approximately 20 minutes.

For information:

St. John's University
Jamaica 32, New York

Brian Press Inc.
230 Broad Street
Bloomfield, N. J.

Saint Paul

by Leon Poirier

M. Poirier has captured not only the spirit of St. Paul, but also the true Christian spirit which should enliven every age. *Saint Paul* is a novel of personalities, and the impact of these personalities on succeeding centuries. $3.95

Living The Lord's Prayer

by Eugene Vandeur, O.S.B.

Written as a devotional commentary on the perfect prayer of Christ, *Living the Lord's Prayer* is an invitation to all men to achieve the heights of perfection by abandoning themselves to the will of God. From the first word he reads, the reader will be caught up in the grandeur of Father Vandeur's vision of perfection. $3.75

Spirituality Of The Old Testament

by

Paul-Marie of the Cross, O.C.D.

A book on Old Testament Scripture which is a gratifying departure from the historical and critical approach. Here the Old Testament is presented in all its spiritual significance for Christian living. A book that is rewarding in its insights into the Old Law and inspiring in its applications to the modern Christian life. Vol. I, $4.25

At your bookstore

HERDER of St. Louis
17 South Broadway
St. Louis 2, Mo.

SUMMER HOLY LAND PILGRIMAGE

July 22 to August 11

$1,295.00

Under the Spiritual Direction of

REVEREND FRANCIS CANFIELD

Sacred Heart Seminary Detroit 6, Michigan

Visiting

PARIS; CAIRO; JERICHO; JERUSALEM
BETHANY; BETHLEHEM; HEBRON; HAIFA
NAZARETH; CANA; MOUNT TABOR
GALILEE; CAPHARNAUM; ATHENS
CORINTH; ROME
ALL-INCLUSIVE RATE: $1,295.00

10 DAY OPTIONAL EXTENSION

to

Lourdes, Paris, Lisieux and Chartres

$195.00

For Reservations and Illustrated Booklets,

Contact:

CATHOLIC TRAVEL OFFICE

Dupont Circle Building

Washington 6, D. C.

Or Your Local

AIR FRANCE OFFICE

ALTAR BOY FURNISHINGS

Choose Quality at Economy Prices by *Toomey*

MATERIALS
Cassocks are made of fine poplin with silk-like finish. Surplice material is Fruit-of-the-Loom muslin.

CUT AND MAKE
All garments are cut on full and tested patterns — sewn with close stitch of best thread — all seams are finished — hems are generous in depth.

COLORS
Cassocks are available in all popular colors — black, red, white, cream, green and purple.

FASTENERS
Heavy-duty buttonhead snaps are a feature of these cassocks. They are quicker, and longer lasting than other closures. Buttons, if desired.

FASTENER DETAIL

COLLAR DETAIL

R. J. TOOMEY COMPANY

BUY THEM FROM YOUR TOOMEY DEALER *(Religious Supply Houses)*
THROUGHOUT THE UNITED STATES and CANADA

Now in its Sixth Reprinting

HUMAN EVOLUTION—1956

with APPENDIX

THE PRESENT CATHOLIC ATTITUDE TOWARDS EVOLUTION

by J. Franklin Ewing, S.J., Ph.D.

A reprint from the Oct. 1956 issue of

ANTHROPOLOGICAL QUARTERLY

Father Ewing is Professor of Physical Anthropology at Fordham. This authoritative article should be of particular interest to *all Catholic Students and Educators.*

52 pages, 5 figures

Single copy	$1.00
In lots of 5	.90 ea.
In lots of 10	.80 ea.
In lots of 25	.70 ea.

PRICES POSTPAID

Yearly subscription to the ***Quarterly***—$4.00

ANTHROPOLOGICAL QUARTERLY

620 Michigan Avenue, N.E. **Washington 17, D. C.**

Time to think about CHRISTMAS!

Why not give a year's subscription to *The American Ecclesiastical Review?*

★*To—Your Priest Friends* ★*The Newly Ordained* ★*Seminarians*

Twelve times a year your thoughtful gift will bring renewed spiritual and intellectual inspiration, with gratitude for the giver.

A gift card will be sent on your directive.

Don't wait. Make up your list today.

THE AMERICAN ECCLESIASTICAL REVIEW
The Catholic University of America Press
Washington 17, D. C.

Gentlemen: Please send gift subscription to the following:

Name.....

Address.....

City..... Zone..... State.....

I enclose my check for $.....

United States, Canada and Foreign $6.00
Special Seminarian Rate $4.00

List additional names on separate sheet.

CATHOLIC TRAVEL OFFICE

DUPONT CIRCLE BUILDING
1346 CONNECTICUT AVE.
WASHINGTON 6, D. C.

Reverend and dear Father,

The Catholic Travel Office is offering to the priest-readers of ECCLESIASTICAL REVIEW a wonderful opportunity to secure a free trip abroad under our Priest Organizer Pilgrimage Program. We would be pleased to hear from those priests who are interested in organizing their own pilgrimage to the Shrines of Europe, the Holy Land, Mexico or South America, and thus receive a free trip for themselves.

The Organizer Program allows a priest a complete free trip on the pilgrimage he selects, providing he has a group of 15 to join him. Catholic Travel Office will provide pilgrimage folders, travel literature on the countries to be visited, prepare press releases and news items to help promote and organize the pilgrimage.

Priests interested in this program for 1962 and future years, are invited to write to me for complete details and pilgrimage brochures.

Sincerely yours,

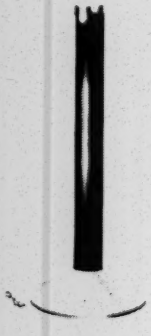
John G. Hodgson, K.H.S.
President,
Catholic Travel Office

BEAUTIFUL NATIVITY SETS

In seven sizes. Figures of rare beauty. Finished in rich antique colors

20 figures, 7 inches high,	without stable	$ 11.95
	with stable	19.90
20 figures, 9 inches high,	without stable	19.50
	with stable	27.95
20 figures, 12 inches high,	without stable	33.00
	with stable	49.00
20 figures, 16 inches high,	without stable	59.00
	with stable	89.00
21 figures, 21 inches high,	without stable	110.00
	with stable	185.00
21 figures, 25 inches high,	without stable	175.00
	with stable	275.00
20 figures, 32 inches high,	without stable	425.00
	with stable	595.00

Send for Catalog of Outdoor Sets



GIANT OUTDOOR CANDLES

New weatherproof construction, full 48 inches high. Molded plastic base, realistic flame tip lamp. Complete with 3 foot cord and plug. Shipped Express Collect. Per Pair $5.95

Outdoor Lantern Post Colorful red and green plastic, lettered with "Season's Greetings." Completely illuminated. 50 inches high. Express Collect. Per Pair $16.95

●

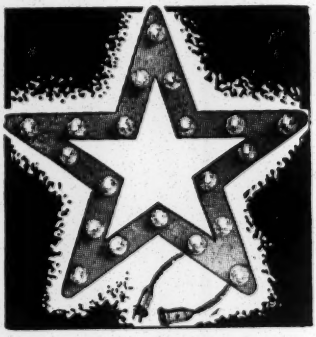
Christmas Mass cards for the clergy. Per 100 ... $5.95
Send for sample

MUSICAL NATIVITY SET

It makes the ideal Christmas gift. Beautifully detailed in metal, bronze finish. Music box plays "Adeste Fideles". Height 5½ inches; width 6½ inches..... $8.50

Send for our catalog on trees, lights and music boxes. The largest selection in the country.

OUT-OF-DOORS METAL CHRISTMAS ELECTRIC STAR



Weatherproof lamps with rubber washers to keep moisture out and lamps tight in socket. Complete with plug and connector. Two popular sizes:

10 lights 16" wide $7.95
20 lights 21" wide 16.50

Illuminated plastic angel, completely waterproofed, for indoors or outdoors. Height 31 inches. Express collect $5.95

GIFTS FOR USHERS, ALTAR BOYS, BENEFACTORS

Send for Our Latest Religious Article Catalog

The EDWARD O'TOOLE CO., INC.

19 PARK PLACE **NEW YORK 7, N. Y.**

THE STATES OF PERFECTION AND THE THEOLOGICAL VIRTUES*

As religious superiors, appointed to rule in religious institutes, you know full well the awesome responsibilities which a position of authority lays upon the individual. I have no doubt that you have experienced the anguish so often involved in rendering decisions, as well as the loneliness so often forced upon you by your office. Yours is the sacred duty of directing your institutes solely towards the glory of God, the welfare of the Church, and the salvation of souls. In the face of many difficulties your dedication has been devoted. Your institutes have already contributed mightily to the growth and prosperity of the Church; and the spotless Spouse of Christ confidently awaits an even greater outpouring of your loving service.

You face many problems; nevertheless religious life remains essentially unchanged even in today's society. Your basic obligation remains the direction of your subjects toward the pursuit of perfection, with all perseverance, wisdom and charity. The religious life cannot flourish in full vigor unless it is nurtured by the theological virtues of faith, hope, and charity. These virtues are intimately intertwined with both the source and the object of your administration. It is only from a personal religious life firmly based upon these virtues that you can draw the courage and the endurance needed for the proper discharge of your duties. In governing your subjects also, the most urgent claims to your paternal interest center upon this relationship of religious life and the theological virtues. Out of this broad relationship, I wish to draw those observations which seem to me opportune; I offer them for your guidance and your consideration.

CHRISTIAN FAITH

First let us consider the virtue of faith. Living in the world, the religious must not be contaminated by that human attitude which sees and judges all from a natural viewpoint. The recent instruc-

* This is the text of an address delivered by Archbishop Vagnozzi to the Second National Conference of Religious, at Notre Dame, Aug. 19, 1961.

tion to superiors from the Sacred Congregation of Religious issued a warning against this danger: ". . . the religious life must be defended against any appearance of false humanism or naturalism, and its supernatural character and sanctity must be safeguarded by all available means."[1] Such false humanism is a powerful and persistent enemy of the religious life. It is banished only by a deep and abiding faith. It is this faith which "overcomes the world."[2] Faith imparts a true, supernatural view of reality; it implants deep convictions which, like the root of a tree sunken into the earth, keep the religious immovable in the face of all the angry storms which the world will unleash against him.

As superiors you need this faith in your personal lives to enable you to appreciate the position you occupy within the Church. Consciousness of your limitations and inadequacies should not dim your awareness that Christ has chosen you as stewards within his Church. Never conceive your position as one of merely human administration. Steadied by a living faith, see yourselves caught up in the continuing drama of God's salvation of mankind. In spite of all the prosaic duties which are yours and of all the human factors with which you must deal, your position remains for better or worse, one which is rooted in the supernatural. Only the virtue of faith can preserve you from any false humanism or naturalism and thus keep constantly before you the supernatural character of your office.

In the exercise of your office, do not feel that the faith of your subjects is a personal matter between themselves and Our Blessed Saviour; or that its promotion, preservation and protection is the concern solely of their spiritual directors and confessors. Even in the external rule of the community there is much that you can—and indeed must—do to foster the faith of your subjects.

In providing for their intellectual training, see that they are sent only to teachers who have a deep reverence for the traditional teaching of the Church and who are respectfully attentive to the directions of the *magisterium*. It must be a proud tradition in your institute that her children pursue their studies in a spirit of humble faith, not vain rationalism or proud self-seeking. They must realize

[1] Instruction of Sacred Congregation of Religious to Superiors of Religious Communities, given Feb. 2, 1961. p. 35.

[2] *I John* 5:4.

that while faith is an intellectual assent to truth, it is an assent which must be commanded by the will and so the act of faith truly brings "into captivity every mind and heart in Christ Jesus."[3] In this way you will be forming for your institute a generation of religious who have truly been "taught of God"[4]—religious who are strangers to the self assurance of subjectivism.

Furthermore, it would be a serious mistake for you to sacrifice the spiritual training of your subjects in order to accelerate the attainment of educational degrees. Demands for qualified educational personnel is great, but if teachers are trained quickly at the expense of their spiritual development, then the seeds are planted not only for the corruption of religious life but also for the ruin of an educational system which is truly Catholic. The postulancy and the novitiate are times of spiritual training. They must not be sacrificed. Regard for the faith and spiritual welfare of your subjects must be the supreme consideration.

Your solicitude for the faith of your subjects should extend also to their lecturing and writing. They should not be given complete independence in these activities on the assumption that they are qualified and prudent men. No man is a judge in his own case and even the most learned of your subjects can benefit from constructive criticism and paternal advice. Therefore either personally or through prudently selected delegates, you must see that all teaching, lecturing and writing by your subjects is in conformity with the doctrine of the Fathers, the traditional teaching of the theologians and the wise directives of the *magisterium*. These are the criteria proposed by St. Pius X in his counsel to the clergy—counsel which Pope Pius XII saw fit to repeat in *Sedes Sapientiae* in these words: "They must ever be mindful that the office of teacher has not been given them that they might spread their pet theories among their students, but that they might teach them the approved doctrines of the Church."[5] In the devoted and benevolent exercise of this paternal duty, remember that those whom you assign as teachers must be not only intellectually competent; they must also possess prudence, humility, and a careful regard not to trouble the faith of their students.

[3] *II Cor.* 10:5.
[4] *John* 6:45.
[5] Apostolic Constitution *Sedes Sapientiae*, n. 32.

In this regard I wish to call your attention in a particular way to the recent *Monitum* of the Holy Office regarding Biblical Sciences. This *Monitum* did not originate in the personal worries or limited views of a small group of Vatican officials. Nor was it issued without serious and weighty reasons. It came from that Sacred Congregation which is supreme among the authoritative organs of the Apostolic See and of which the Holy Father himself is the head and Prefect. A *Monitum* is only a warning, but it is designed to prevent the adoption of stronger and more direct measures. When Our Mother speaks, it is the duty of her children to listen and to conform their activities to her commands. See to it, therefore, that all those under your authority respond to this *Monitum* with a filial acceptance which is sincere and that they observe its prescriptions with exactness. The *Monitum* has called for prudence and respect not only in writing but also in speaking of Biblical matters; in this latter activity the vigilance of provincials is needed more, both because lectures are often more persuasive than writings due to the force of the speaker's personality, and also because this activity is frequently not subject to any vigilance from outside the institute. Assure yourselves that all such activity subject to your jurisdiction is precisely what the *Monitum* requires.

Thus there is much you can do, even in the external ordering of your communities, to insure that the light of faith may always illumine the activities of your subjects. Your responsibility in this regard has become more urgent in our day "when so-called naturalism has worked its way into the minds and souls of men."[6]

CHRISTIAN HOPE

The second pillar of religious life is the virtue of hope. This must provide the daily encouragement to religious called to live their lives of quiet heroism amid the temptations and trials of a dechristianized culture. Ever present to them must be the conviction that we have here no lasting dwelling—that there is laid up for them a treasure in heaven which is the accumulated merit of their religious fidelity and denial of self. Strong must be the realization that this reward is promised to them not in this life but in the Kingdom of Heaven. It is in heaven that they shall rest. Now is

[6] Pius XII, Exhortation *Menti Nostrae*, *AAS*, 42 (1950), 673.

the time for labor, not leisure; of sacrifice, not satisfaction. The religious can truly apply to himself these words of St. Paul: "If with this life only in view, we have had hope in Christ, then we are of all men the most to be pitied."[7] How tragic it would be for a religious gradually to transfer his hope from heaven to earth and thus become entangled in the very material morass against which his vows are meant to be a secure barrier.

If you are not to succumb to the burdens laid upon you as superiors, you must possess the courage and joy which derives from holy hope. Your efforts will not always succeed; nor will your subjects always understand the motives behind your actions. Sometimes you will be judged unkindly. In this absence of human satisfaction, fix your eyes upon heaven. Be convinced that your recompense will come forth from the unbounded generosity of Christ the King. He knows your efforts, your difficulties, your sorrows. Place your hope in him and he will not fail to sustain you.

The virtue of hope should lead you to rely completely on the all wise Providence of God, confident that if you do that which is in your power, he will not allow failure to come to any enterprise which is according to the designs of his will. In the midst of your many cares do not yield to the temptation to rely more upon human ingenuity and efficiency and less upon the sustenance which Christ the Head supplies to the members of his Mystical Body. Be willing to leave something to God. All your activities are but the work of his hand, and only his grace can clothe them with success. Firmly rooted in hope, you can labor without measure—leaving nothing undared for the further glory of Christ's Mystical Body which is the Church. You can labor without wasting your own spiritual substance—without becoming materialistic in either procedure or objective.

The virtue of hope will also be for you a firm restraint against any surge toward excessive financial involvement and material preoccupation. Your economic difficulties are sometimes enormous. Many institutes make great sacrifices and accept many privations in order to labor for souls. Frequently the spiritual work you desire to accomplish is directly related to, if not dependent upon, material undertakings of serious proportions. This is not always appreciated

[7] *I Cor.* 15:19.

by those who accuse religious of storing up for themselves treasures on earth, when they are only preparing to dispense the riches of the house of God.

I know, for example, that many of your foreign missions must look to you for their support; as much as ninety per-cent of the support for these missions sometimes comes from the home province. This is a burden which strains your resources and requires the most prudent financing. Yet the need of sound and prudent financing can generate, almost as a by-product, a virus which is able to turn religious superiors into business men and religious institutes into corporations. Such a danger is never very far away from the superior who must navigate close financial straits. The antidote for this virus is the virtue of hope which reminds the superior that his institute has undertaken a supernatural activity and not merely a natural one; which assures him that while the Lord expects us to do all that is in our power, He also expects us to take to heart the words of the psalmist: "Unless the Lord build the house, they labor in vain who build it."[8]

You can best promote the virtue of hope in your subjects by manifesting it first of all in your own lives. Furthermore, in your administration there is much you can do. It is not sufficient for religious simply to avoid sinful entanglements in material things; nor is it sufficient that they reproduce in their lives the detachment and self-denial of devout laymen. Religious must go farther. They must not expect to find in religious life the satisfaction of every human desire. As superiors, see that daily community life furnishes them with sufficient reminders that their hope must be in the Lord alone. See that they are made to feel the gentle sting of poverty; not indeed in regard to necessities; but certainly in regard to recreation and relaxation as well as in many other areas of community life. Be careful to avoid whatever appears as a concession to the human tendency to pleasure and comfort. The erosion of true religious spirit will be constant unless the superior plots skillfully the delicate course between indulgence and inflexibility.

CHRISTIAN LOVE

So we come to the third pillar of religious life, the virtue of charity. This is the virtue which brings religious life to the very

[8] *Ps.* 126:1.

summit of perfection. Religious service is truly an activity of love because it is nothing except the dynamic impulse radiating from an institute which is on fire with the love of God. It is this love of Our Blessed Lord which gives to the works of your institutes their specifically Christian character. As Pope Pius XII expressed it: "Charity possesses a dignity, an inspiration, and a strength that is lacking in mere philanthropy however endowed with wealth and other resources."[9] Philanthropy may be honorable and kind but since it does not proceed from the love of God, it is not Christian charity. If love of God is not the wellsprings of the activity of your institute, then system can replace service and attachment to community traditions can replace that restless activity which seeks at all costs to extend in the hearts of men the rule of Christ the King. The whole secret of religious life is to love God and will only what He desires. This sounds obvious, but it is a truth easily overlooked. Without the motive of love of God, obedience can become laziness; poverty can be confused with security; and chastity can beget selfishness.

In governing your institutes, be guided therefore by the love of God and the love of neighbor. Let this motive enter into the substance of your every decision. Never allow yourselves to be guided by selfish ambition nor by too human a desire to exercise power over others. These are, unfortunately, the temptations to which weak human nature exposes those who possess authority. Rather be consumed with a holy desire to do something for Christ and for His Church. If you are, your entire administration, all your activities, whether important or inconsequential, whether successful or ineffectual according to human standards, all without exception will possess their true supernatural value for the building up of the Body of Christ.

Reflected from your love of God will be the love of your fellow man. First of all this love should go out to your own subjects. They pursue their religious lives within the limits of their fragile humanity. This gives rise to a two-fold duty in superiors. You must see that this humanity receives from religious life the support which it needs. You must also recognize the limits of this humanity. In order that religious life be a true support for the weak human

[9] Pius XII, Allocution of Dec. 8, 1950 to the delegates of the first General Congress of Religious, *AAS*, 43 (1951), 33.

nature, you must correct when necessary. Require an exact observance of the rule of your institute. Instruct local superiors to do the same. Reluctance to correct proceeds not from supernatural charity but from a false charity grounded in human respect. It is also necessary that the superiors recognize the limits to which their subjects can go. You can ignore these limits only at the peril of exposing them to serious harm—both physical and spiritual.

Your charity should lead you to avoid assigning them to duties for which they are totally unsuited; from which they can derive absolutely no satisfaction; and in which they can remain faithful only at the price of constant heroism. Since relaxation is necessary for all, your charity should lead you to provide sufficient vacations which are in keeping with religious life and spirit. This is not time wasted but a necessary renewal of human capacities. To neglect this is to risk tragedy. Rest and relaxation are especially necessary for those engaged in teaching, in the care of the sick, and those assigned to small isolated communities.

If religious teach from September to June, it is hardly the part of charity to keep them occupied from June to September with summer classes and the annual retreat. If religious labor in the trying task of caring for the sick and the aged, it is not the part of charity to let the year go by without allowing them a change sufficient to renew their enthusiasm and to refresh their spirits for such a demanding assignment. If there are but two or three religious in a community, especially in rural areas, it is not the part of charity to deprive them all year long of the full community life which is available only in large houses. Nor is it the part of charity to leave religious in these assignments for too many years. Do not be afraid that you are neglecting the works of the institute by providing reasonable vacations for your subjects. Charitable concern for their welfare requires that you recognize their human limitations.

APOSTOLIC WORK

Certainly your love goes out also for the Church, the Mystical Body of Christ. You realize that the Church is not merely a human society but that it is endowed with the very life of the Holy Spirit. As time goes by, we may be inclined to view the Church in too human a light. The Church is made up of men; it is ruled and

directed by men. Yet this does not prevent the Church from being "for the Incarnate Word a powerful instrument that would never fail."[10] *Unico servitio Ecclesiae.* This is to be the guiding principle of all within the Church. Your institutes are parts—and glorious parts—of Christ's Mystical Body. Speaking of the Church, Pope Pius XII said: "When she embraces the evangelical counsels she reflects the Redeemer's poverty, obedience, and virginal purity. Adorned with institutes of many different kinds as with so many precious jewels, she represents Christ deep in prayer on the mountain, or preaching to the people, or healing the sick and wounded and bringing sinners back to the path of virtue—in a word, doing good to all."[11]

It is your high duty to see that your institute continues to bring such glory to the Church by reproducing in her life the virtues and the works of the Saviour. All of us, whether we be secular clergy or religious must daily strive to build up the Body of Christ; we must ever strive to eliminate all that would prevent us from attaining that goal. We must work together. Moreover co-operation with the bishops is a constant necessity. They are the shepherds to whom Our Lord has entrusted His flock. They deserve your loyalty and obedience. St. Paul wrote that he himself felt the necessity of conferring with men of authority—"lest perhaps I should be running, or had run in vain."[12] It is true that you face serious problems of providing financial support for foreign missions as well as problems of recruiting candidates for your institutes. Nor am I unmindful that many obstacles sometimes render these problems more acute; still it is only the power of true charity which can bring to these problems a solution which will advance the cause of Christ's kingdom.

Nor have we yet exhausted the claims upon your charity. The faithful depend upon you to break for them the bread of doctrine as well as the Bread of the Lord. They look to you for the education of their children; the care of their sick, their aged and their poor. Since he who is most in need has greater claim upon charity, I ask you to look in the direction of small dioceses, to rural areas; look to the most abandoned souls; to the poorest missions. The

[10] Pius XII, Encyclical *Mystici Corporis, AAS,* 35 (1943), 207.
[11] Pope Pius XII, Encyclical *Mystici Corporis, AAS,* 35 (1943), 214f.
[12] *Gal.* 2:3.

Heart of Our Blessed Savior—who so loved the poor and abandoned—must indeed be saddened when He sees the faith growing weak because there is no one to teach; when He sees parishes languish because there are no priests to staff them.

What must be His sorrow when He looks in the direction of our own Southern States and sees whole counties in which there is no resident priest; in which Mass is not offered to His heavenly Father; in which His Eucharistic Body enters no heart; in which there is no sacramental forgiveness of sins; where children die without baptism; where youth is corrupted because there is no teacher to guide them and no sacramental life to nourish them. Here is a field for your charity which is most dear to the Heart of Jesus. I know you cannot answer this need without making sacrifices. You have made them before. Make them now. Make them with joy and leave the outcome to God.

Today many communities are engaged in a highly organizational form of charity. Such organization is now necessary in order to bring the greatest amount of aid to the greatest number of the needy. It represents a great advance over former charitable efforts which were sometimes inefficient to the point of ineffectiveness. As this organizational form of charity grows, care must be taken that the poor and the needy are not neglected. Of course due prudence must be observed in administering the resources at your disposal. But within the bounds of sound financing there is room for very much individual charity. Precisely because of the growth of organizational charity, we must be careful that the individual never becomes lost in the complexity of the organization. Christian charity is never coldly statistical; nor is it collective. It is the warm personal concern for the individual as a child of God and a brother of Christ. It is relief and comfort brought to him because Christ is seen in him and served in him. If we lose the personal warmth of our charity, we will be in danger of losing true charity itself.

Your charity is not limited to the confines of your own country. I am certainly aware of the magnificent manner in which you here in the United States have participated in the Church's missionary activity. Yet the Lord requires still greater commitments from you, for His harvest is gleaming white while the laborers and the means needed to gather it are few. May I direct your attention again to

the Church in Latin America. Here the critical hour has come. Now is the time to commit all available means and manpower. The response thus far to Our Holy Father's call has been generous and substantial, but the need in sheer numbers is so great that there is required a veritable army of Christian laborers who are truly "good neighbors" completely given to the religious, cultural and economic service of our Latin American brethren. They possess valuable Christian traditions which, like living rock, can support an edifice of Catholic civilization as vibrant and as dynamic as any the Church has yet possessed; but they need assistance. They need this particularly to develop an indigenous clergy. This is essential to keep in South America a truly glorious Catholic tradition. They need this aid badly. They need it immediately.

DIVINE PROVIDENCE

You see, my dear superiors, that the theological virtues lie at the very center of your personal religious life and that the duties flowing from them comprise your most grave responsibilities. The strength which they contain will enable you to surmount the many difficulties which present themselves. In regard to personnel, for example, your faith shows you the vocation to the religious life as a precious gift from God. Your hope makes you confident that He will send to the institute members sufficient for the work He has set aside for you to do. Your charity will lead you to nurture carefully the vocations of those who come to you, avoiding both unwise encouragement and undue refusal. In this matter preserve that holy respect for the religious vocation which Pius XII expressed in this supreme rule: "Let no one against his will be compelled to this self-consecration; but if he does will it, let no one counsel him against it; above all, let no one hold him back."[13]

These virtues will provide similar guidance in regard to all the works of your institute. If at times the exalted nature of your duties should frighten you, turn your eyes to the enormous good your institutes have accomplished up to now. Consider how much you have contributed to the salvation of pagan peoples; how much you have enlightened the Church by your contemplation; how much you have enriched the Church by your learning; how much

[13] Pope Pius XII, Allocution of December 8, 1950, *AAS*, 43 (1951), 31.

your preaching of the word and other apostolic labors have brought life to the members of Christ's Mystical Body. Your labors have given men first understanding, then Christian piety, and finally the very science of the saints.

If at times you are discouraged by the awareness of your human limitations be encouraged by the beautiful tribute of Pope Pius XI:

> From this great variety of religious Orders, as from so many different trees planted in the field of the Lord, there accrues for the salvation of the nations a great variety of fruits; and surely there is nothing more beautiful or delightful to behold than this aggregate and multitude of religious societies, all tending to one and the same ultimate end, and yet each one having its own field of operation and labor, distinct in part from that of all the rest.[14]

That which you have done up to now, and are presently doing, you will, with God's help, continue in the future. With divine faith enlightening your minds, with supernatural hope allaying your fears, and true Christian charity strengthening your will, press on with confidence. Persevere in your promotion of God's cause. Turn to Mary the Mother of Hope, confident that by her intercession she will obtain the grace necessary that this work which you have begun may be carried to its glorious completion.

✠ EGIDIO VAGNOZZI

Archbishop of Myra
Apostolic Delegate to the United States

[14] Pope Pius XI, Apostolic Letter, *Unigenitus Dei Filius,* March 19, 1924, *AAS,* 16 (1924), 133f.

THE MAKING OF A NEW CATHOLIC ENCYCLOPEDIA

The esteemed name and the noble purposes of its predecessor have been inherited by *The New Catholic Encyclopedia,* which, by setting the highest of standards, is striving to be worthy of the prestige so generally accorded to that work of a half century ago. The new Encyclopedia, however, is not to be in any sense a mere revision of the old but rather a fresh approach to enduring topics, an up-dating of antiquated materials, and the introduction of even the newest topics of concern to the Faith in the changing world of the mid-sixties. It will apply the age-old principles and show their peculiar adaptability to the needs of our time; it will coordinate the past and the present, bringing all the various elements of scholarship together in a new Catholic Encyclopedia abreast of the present state of our knowledge and reflecting the outlook and interests of our time.

Fifteen volumes, each containing a million words, the new work will confine itself rather closely to what is directly related to the Church and her teachings. It will also cover contributions of Catholics to science, art, literature, and culture. Thus it will give a full treatment to all subjects which fall within the proper scope of a Catholic encyclopedia and justify its existence as an independent and special type of reference work.

On November 15, 1959, the Hierarchy of the U.S. commissioned The Catholic University of America to produce a new Catholic Encyclopedia. After appointing an editor-in-chief and the executive editors, they approved an Editorial Committee composed of representative scholars, lay and clerical, chosen for their prominence in varied fields of knowledge. Each Editorial Committee member was in this way made responsible for one of the nine branches of knowledge into which information for a Catholic encyclopedia was conveniently divided. Besides the social and physical sciences these fields include literature, law, Church history, education, philosophy and the sacred sciences of theology, Scripture, and canon law.

The editors charged with the prosecution of this enormous endeavor realized that it was possible to facilitate the growth of their project by a mechanically constructed synthesis of topics

which could be proposed from the executive level. They chose, however, to permit their entries to be an outgrowth from the groundroots of experts who were living with and dealing in the subjects they knew best. Consequently sixty-six scholars, at home and abroad, were invited to propose the topics which would make up *The New Catholic Encyclopedia.* In doing this they were asked to keep in mind, not just an audience of specialists, but also the needs of the particularly interested and intelligent general reader.

These outstanding experts, our Editors for Subject Areas, besides suggesting the topics to be treated in their areas of knowledge, also proposed, within a designated framework, the number of words which they considered should be allotted for adequate treatment of each topic. Still more important, however, was their ability to suggest the best possible contributors to write the articles which they were including. Their suggestions all came under careful executive scrutiny, and when approved, each contributor was personally and officially invited by the Editor-in-Chief to compose the article which would appear in the Encyclopedia over the author's name.

COMPLEX PROBLEM

The Editors involved in this colossal project will give ready testimony to the interrelation of the various fields of knowledge. A single suggested topic may have its roots in three or four different areas of learning and therefore often appears, sometimes with the identical title, on three or four separate lists of subjects. This spells difficulty for the Encyclopedia editor. The fusing of such knowledge, the avoiding of unnecessary duplication, the unravelling of countless difficulties, all necessitate innumerable meetings on every level of procedure, from the Staff group, the Editors for Subject Areas, the Executive Committee, to the full Editorial Committee. It is unnecessary to say that patience must be the noble badge of each one who puts his hand to this endeavor.

When the proposed lists of topics, words, and contributors arrive at the office, they are subjected to a preliminary processing for overlapping of subjects, for description of contents and for correctness of entry title. The material is then transferred to three types of cards, alphabetically arranged, according to subject, contributor, and title. The last group is called the Master File and will ultimately be the pattern for the arrangement of articles

throughout the whole Encyclopedia. The topic on the article card is next translated into the actual assignment. Each article card must bear four approving signatures, including that of the Editor-in-Chief, before the assignment may be transferred from the card to a special Assignment Form which lists the author's name and address, the title of the article, its description, the requested number of words, the fee, and the date by which the article is to be completed. This Assignment Form, signed by the Editor-in-Chief, is sent in duplicate to the prospective contributor, together with a personal letter of invitation and the Contributor's Guide which, among other things, stresses that the articles are to be written with clarity and wherever possible in language intelligible to the non-specialist. If the invited contributor accepts the assignment, he signs and returns one copy of the Assignment Form, thus indicating his willingness to compose the specified article.

PRESENT STATE

At the present time, more than two million words have been assigned to some one thousand authors, and though this is but one seventh of the total wordage, it highlights the emerging pattern of those who are giving their talents as contributors. *The New Catholic Encyclopedia* is intended for the English-speaking world, but for its contents it reaches far beyond such boundaries to the best possible authorities wherever they may happen to reside. The Contributor's Guide, which goes out to each writer, includes the offer to translate manuscripts from most foreign languages, and within a few hours an observer could actually watch correspondence passing across the Editor-in-Chief's desk from such widely separated points as Portugal, Japan, Italy, Belgium, Ireland, and India.

The responses from the invited contributors underline two aspects of this project. First of all, the great need for a new Catholic Encyclopedia is mentioned again and again, usually joined with an expression of great satisfaction in the knowledge that its accomplishment is close at hand. These authorities knew and appreciated the original *Catholic Encyclopedia,* but had long since realized the urgent need for an up-to-date and expanded replacement for that work. They were undoubtedly thinking how much has been added to the fund of knowledge by the revealing

research of the past fifty years, or pondering the rapid rise of the social sciences, or recalling all the saints who have been canonized and the many encyclicals that have been written since the publication of the original *Catholic Encyclopedia*. "There is no question in my mind," writes one contributor, "as to the need and value of the new work." "You may," writes another, "be assured of my prayers for the success of the entire enterprise, which will mean so much for the future of the Church, not only in this country, but universally. I hope that the final result will show that the Church in the United States of America has passed beyond petty rivalries, that it has surpassed the 'brick and mortar' stage, and that it is capable of producing, and has produced scholars, filled with the wisdom of the Incarnate Word, whose aim is to be living, human instruments, not of God's myriad gifts, but of Himself, through them."

The second reaction encountered in letter after letter is the great willingness of the contributors to co-operate, expressing in varied ways their feelings of honor in being invited to collaborate. "I am very eager," says one scholar, "to see the progress of this great new project and you may be sure I shall be happy to co-operate in it." Another writes, "It will be an honor and a pleasure to be identified with so scholarly a publication as the proposed Catholic Encyclopedia"; or again, "With every good wish and prayers for an enterprise of an importance almost beyond the capacity to exaggerate."

In a project so large, the vagaries of time also play their part. One contributor discusses his article from his hospital bed, an article which he never finishes; or a letter is received from a physician telling that his patient would be unable to write the article he had promised; or the due date for an article corresponded almost exactly with the close of the author's life—both dates were gloriously met. To which might be added that within a short period two of our original Editorial Committee members, the Very Reverend Robert J. Slavin, O.P., and the Very Reverend Edmond D. Benard, have been called to their eternal reward.

EDITORIAL PROCEDURES

When the invited contributor accepts the assignment to write an article, he also agrees to a date by which he will submit his

completed manuscript. The handling of the incoming articles follows a pattern of procedure predetermined to facilitate the flow of copy to the printer. The whole process is controlled and directed through Staff Editor, Readability Editor, Bibliography Editor, Art Editor, and Copy Editor, to say nothing of retyping, checking galleys and page proofs, censorship, cross referencing, and indexing, which are integral parts of producing an encyclopedia with its ten to twelve thousand pieces of illustrative art.

The personnel involved to date is as varied as is the Encyclopedia. Besides the many editors associated with the work, in particular, four priests are devoting their efforts to this project. Three nuns have already been appointed to join the seven lay workers, all as zealous collaborators. Several others, religious, diocesan priests, and laymen are involved on a more limited basis. The scene of this activity at first was an eight room house on the edge of the University campus, but this soon proved inadequate. The executive offices now occupy two floors in St. John's Hall at the heart of the campus with easy access to the University library distinguished for the vast research capabilities it offers, and to the Post Office, which is the door to so much of the Encyclopedia's world.

In a work of such magnitude, a good publisher is a most valuable asset, and this was the reason that, after careful study, the McGraw-Hill Book Company was approved to publish the Encyclopedia. As one of the largest and most successful book companies, as a concern already experienced in encyclopedia publishing, it was considered that in McGraw-Hill could be found a publisher capable not only of offering the needed assistance and wise direction but also of bringing to the art of bookmaking the most modern of methods and the latest of techniques.

The fifteen volumes of *The New Catholic Encyclopedia,* which include the index, are scheduled to be published simultaneously in 1964. Meeting this date will require our staff to deliver to the publisher some 800,000 completely edited words each month for twenty-four consecutive months. The presses will roll for over two years to set on paper the work of some five to six thousand contributors. Annuals and revision are planned to keep the Encyclopedia constantly abreast of the latest happenings in the world of Catholic scholarship. In the meantime a new *Catholic Dictionary*

will also be patiently emerging in response to other needs and to fulfill a contract already entered upon.

Such are the plans and the hopes of those engaged in making *The New Catholic Encyclopedia.* It is the story of a handful of literary missionaries launched on an apostolic endeavor, already caught up in a vortex of correspondence, and bracing to fend an avalanche of manuscripts that tomorrow—and tomorrow and tomorrow—will bring.

WILLIAM J. MCDONALD

The Catholic University of America
Washington, D.C.

THE CATHOLIC TRADITION OF FREEDOM IN AMERICA

Americans the past few years have shown a healthy curiosity about the Catholic tradition of freedom. The good will behind much of this must not be left unsatisfied. Proper consideration should especially be given to the American experience which Catholics have had as bearers of that tradition. There seems to be no better way to approach the dynamics of Catholicism in the church-state realm, as far as most educated Americans are concerned, than through this kind of historical perspective. Only with such background will one see in proper context historical fact and theological principle which touch on church-state matters. The past election year showed that many had gained some of this insight into Catholicism. They were able to appreciate the sincerity of Catholics when they said they found the Constitution and the First Amendment as reconcilable with Catholic teaching today as it was when Daniel Carroll, a Catholic, helped draft it in 1789.

A stock objection brings out what is meant by the importance of theological and historical context in church-state maters of practice: "If Catholics in America believe in liberty, how do you explain Catholics in Spain, and the papal concordats approving her discriminatory practices?"

It is immediately satisfactory to explain that a concordat does not canonize any church-state arrangement, nor impose it as a juridical ideal on Catholics elsewhere. Also, it might be rhetorically effective to say that Catholics explain Spain the same way Protestants explain Scandinavian and Swiss cantonal settlements; Jews, Israeli; and secularists, India.

More fundamentally, however, one must insist that the questioner is unaware of the revolutionary nature of the American experience in church and state. He is likewise unsympathetic with the historical experiences, often tragic, of other peoples. He must see that we are as much led away from the truth by citing historical fact and theological principle out of the dynamic context of countries and religions, as we are in citing an individual's statement out of context. We do not judge a Lutheran in America by what other Lutherans do in Scandinavian countries. The one is both a

Lutheran and an American, with his own country's experience and culture surrounding his thinking; the other with another experience. So it is with the national character given other religious viewpoints.

These diverse groups may all profess freedom for the individual, the church, and the state. Yet in organizing their political life for national peace and well-being, they may use legal arrangements that work hardships for the freedom of the individual, and the church. In these arrangements they call on their culture and experience. Happy or tragic consequences for freedom hang in the balance.

In the providence of God our experience has issued in the happy settlement of the Constitution of the United States. But beneath the surface there was an earlier growth out of which both the Constitution and the Catholic tradition of freedom in America came. Beginning with St. Thomas More, Catholicism in England and America lived these experiences with their fellow countrymen of other faiths and created new understandings about church and state as well as freedom itself. It is the purpose here to examine the salient features of the Catholic tradition in this experience.

THEOLOGICAL BASIS

The theological substance that inspired Catholic hope during this long experience up to the present time is clear. It constitutes an unmistakable theme: the freedom of the individual, of the church, and of the state. A distinctive emphasis has been on the individual, with something of the drama that the early martyrs, and Augustine attached to this. The autonomy of the church and of the state, each in its own separate orbit, are the other two freedoms always at issue. But here too there has been a distinctive emphasis. It has not merely been the classic *duo sunt* formula of the early medieval Pope Gelasius, but his own wise commentary on it that has characterized this Catholic view. "Christ being mindful of human frailty and the welfare of his followers," Gelasius wrote, "decreed that the power of each office be distinct from the other in both function and dignity, thus protecting humility and avoiding pride."[1] This inspires a policy of restraint in both church and state with salutary benefit to the freedom of the individual.

[1] *Tractatus*, iv, 11; *Epistolae Romanorum Pontificum Genuinae*, edited by Andreas Thiel (Brunsbergae, 1868), I, 567-568.

Note the dynamic nature of the state and its law, which follows upon these understandings. The state's object is not to serve the church but the temporal needs of the community. Each nation, as a consequence, has been creative in responding to this basic urge. The church and the individual must respect this process, yet both are vitally affected by it and must live with it. The delicate balance of the three freedoms is most greatly affected by the state. Because the state is never identical in any two countries the balance of liberties is never the same in both.

What, briefly, characterizes the historical context of the Anglo-American process of the state, which had such a decisive effect on individual and church freedom? There was a movement away from the absolute state that had formed, in Europe, a state which had become coextensive with society and the nation.[2] Particularly, authority of the state over religion was eventually pared away in the American settlement under the Constitution. A transforming emphasis was put upon individual freedom.[3] The church thus found herself in America confronted with a state that was never before experienced in her centuries-long history. Her theologians have not yet come to realize all the theoretical subtleties of this reality, which has been such a blessing to her. American Catholics of all rank have found it ideal. The more important episodes of this experience of the Catholic tradition of freedom in America will make this characterization clearer.

HISTORICAL ROOTS

The year 1500 has often been conveniently assigned as a starting point for the modern state as we know it in Europe. At this stage of history there stood the wise and saintly Englishman, Thomas More. With knowledge beyond the maturity of his own day, he saw the decisive shift of power that was taking place in the political structure of society and the state. In the feudal era that was passing, the state did not embrace the whole of society or the nation, and political power was diffused.[4]

[2] Heinrich A. Rommen, *The State in Catholic Thought: A Treatise in Political Philosophy* (St. Louis, 1945), has provided valuable background for matters treated here which are related to the topic on which he writes.

[3] Sanford H. Cobb, *The Rise of Religious Liberty in America* (New York, 1902) is a general study showing the decline of the state religion.

[4] Luigi Sturzo, *Church and State* (New York, 1939), has made a pen-

In Spain, the emerging power focus of Europe, More saw the modern state at work. In driving the Mohammedans south from the Pyrenees, Spanish leaders called on every resource of their people. Their enemy was capable of becoming a religious fanatic in his military struggles. In their own way Spaniards, too, called on their Catholicism to serve as the great cohesive force of the nation.[5] To this day the Spanish state exercises great authority over religion.

Thomas More experienced this expansion of the state into the realm of religion in his own country. Henry VIII had proceeded even farther than Spain, and Elizabeth, after him, went still further. Both put the state in the role of drafting articles of belief. In the process, individual conscience went on the block, as did freedom of the church. Chancellor More died a witness to these two freedoms. Yet Henry could not complain that More had professed obedience to the pope as a temporal authority. Before Henry's break with the Church, More had criticized him for siding with the Papal States during the Italian Wars.[6]

During the Elizabethan and early Stuart persecutions, Catholics showed that they had meditated on the lessons of More. With the Spanish Armada of his Catholic Majesty in the English Channel, English Catholics fought at the side of their persecuting Protestant countrymen, one of those rare occasions when they were considered first class citizens.[7]

When a group of Catholics gathered at the Island of Wight off England for passage to Maryland, their revolutionary thoughts were not unexpected. They challenged the validity of the state

---

etrating study of the early period of which the present article treats and has been useful.

[5] Joseph L. A. Calmette, *La formation de l'unité espangnole* (Paris, 1946), is a standard work on this period of Spanish history.

[6] Raymond W. Chambers, *Sir Thomas More* (Westminster, Md., 1949), p. 23, *et passim;* Edward L. Surtz, *The Praise of Wisdom* (Chicago, 1957), p. 75, attributes an advanced view of tolerance to More.

[7] See "A Note on Cardinal Allen's Political Thought," *The Catholic Historical Review*, XLI (October, 1959), 327-334, by the present writer. Too much attention has been given to English Catholic spokesmen of the sixteenth and early seventeenth century as they reflect Catholic Continental thought on church and state. Departures from this in More and those after him have not been sufficiently studied.

as a source of religious authority. "Conversions in matters of religion," they said in part of their statement in defense of their new order of things, "if it be forced, should give little satisfaction to a state of the fidelity of such converts; for those who for worldly respect will break their faith with God doubtless will do it, upon a fit occasion, much sooner with men."[8] Such a doctrine was as revolutionary as the First Amendment.

Before Roger Williams[9] and William Penn set about a similar revolution elsewhere in America, the obscure men of the first Maryland assemblies succeeded in leaving a written declaration of the freedom of the individual, the church, and the state in America. Under the leadership of Thomas Cornwallis the Marylanders rejected a long code sent over from England by Lord Baltimore. In their own version, which finally prevailed as the Ordinance of 1639, there was found no evidence of pretensions to power over religious matters, such as the code from England contained. There was no mention of heresy, blasphemy, or monopoly of civil liberties by Christians.[10]

There is little evidence that these Maryland assemblymen were theorists. They were, however, seeking an ideal, a juridical ideal. They sought concrete legal provisions which would preserve the social fabric of the infant colony without sacrificing freedom of the individual, the church, and the state, freedoms to which they were attached both theoretically and practically. As in preceding English Catholic generations, they were witnesses to these ideals. Historians are in agreement about the fact of religious liberty in Maryland,

[8] *Objections Answered;* Thomas Hughes (ed.), *The History of the Society of Jesus in North America: Documents* (New York, 1917), I, Doc. No. 4.

[9] Richard B. Morris, *Encyclopedia of American History* (New York, 1953), p. 35. The liberal constitutional structure of Rhode Island was drawn up in 1647.

[10] William H. Browne (ed.), *The Archives of Maryland* (68 vols.; Baltimore, 1883 - -), I, 174 ff. (Lord Baltimore's Code); 81 ff. (Ordinance of 1639). Analysis of these two documents, as well as the liberal Catholic background of the Ordinance has been overlooked by Charles M. Andrews, *The Colonial Period of American History* (New Haven, Conn., 1937), II, 227 ff., and others. For further discussion see, *The Mississippi Valley Historical Review,* XLVII (June, 1960), 106-109, and *The Catholic Historical Review,* XLV (October, 1960), 369.

extending to non-Christians as well. The influence of the Catholic tradition is unmistakable in having a part in its creation.[11]

These ideals did not prevail throughout the seventeenth and eighteenth centuries in Maryland. There was a Puritan interlude of intolerance and eventually the Church of England was established at the beginning of the eighteenth century. Catholics during these times, and as late as Charles Carroll's days, looked back to the days of the Ordinance of 1639 in making their case for freedom.[12]

EARLY AMERICAN CATHOLICS

It is well known that Catholics were the first to support the American Revolution, and had a part in the Maryland and Federal Constitutions. The name of Carroll was most significant, although one of the first governors of Maryland, Thomas Sim Lee, was a Catholic.[13] Charles Carroll was among the first to raise his voice in favor of limited government and served on the committee which put separation of church and state into the Maryland Constitution, this when Protestantism was being established in other state constitutions. His cousin, Daniel Carroll, represented Maryland at the Constitutional Convention and was on the committee which drafted the First Amendment.[14]

These facts and the writings of Protestants in Maryland during this Period of Independence before 1800 give evidence of the prestige of Catholicism, and the respect in which its distinguished members were held.[15] Marylanders seemed to judge individual men and were not prone to write-off an ancient Church by easy carica-

[11] Andrews and others find tolerance practiced in Maryland during the period of Catholic control, but the tendency has been to attribute it to expediency, a view which has resulted from overlooking the significance of the Ordinance of 1639 and making the Toleration Act of 1649, in the case of some writers, the basis for understanding Maryland principles of tolerance. See the present writer's view of this matter, *Their Rights and Liberties: the Beginnings of Religious and Political Freedom in Maryland* (Westminster, Md., 1959), chs. v, and vi; and *America,* CIV (February, 1961), 579, and 651.

[12] *Ibid.,* pp. 109-120.

[13] John Carroll to Plowden, June 1, 1792, John Carroll Papers (Catholic University Archives, Washington, D.C.).

[14] *Biographical Directory of the American Congress* (Washington, 1950), "Charles Carroll," and "Daniel Carroll."

[15] See, for example, William Duke, *The State of Religion in Maryland* (Baltimore, 1795), pp. 34-35.

ture. Religious tests had been tried for nearly a century and they had proven divisive and hypocritical.

Bishop John Carroll was the first of an unbroken line of the American Catholic hierarchy to proclaim the American constitutional settlement an ideal. As with his kin, mentioned above, his Maryland experience explained his wisdom and insight in this judgment. His correspondence with an English friend, Charles Plowden, with whom as a seminarian he witnessed the European power-states and the English union of church and state, was the context of his expressed ideas on these matters, which contrasted the beneficial separation in America with the opposite condition in Europe. "I was very glad to see his triumphant overthrow of Warburton's fanciful alliance of church & state," he said of a tract by Plowden's brother, "in which the author [Warburton], followed in this by the generality of English clergy, builds the edifice of their religious establishment [state religion] on a surrender made by the Church to the State of the independence it derives from God, & the nature of its destination."[16]

By this course of events and intellectual growth, native moorings of church-state understandings had been established, which were the very heart of the American Catholic tradition of freedom. The tradition was formed from the vast experience which went back to the Maryland Ordinance, and even to the "old Catholics" of More's day. This was native Catholicism, an historical reality overlooked by Catholics, as well as by Protestant Nativists who would see Catholicism as an immigrant religion.[17]

LATER DEVELOPMENTS

Upon these native foundations, so different from those of both Catholic and Protestant countries of the Old World, American Catholicism has developed its structure. The nineteenth century immigrant helped in this elaboration and made it his home, rather than impose Old World understandings as he was strongly tempted

[16] John Carroll to Charles Plowden, September 3, 1800, *John Carroll Papers*. See also Carroll to Robert Plowden, July 7, 1797, and letters and references to Joseph Berington, *ibid.*

[17] John Tracy Ellis, *American Catholicism* (Chicago, 1955), pp. 36-45, discusses this period and these matters somewhat under the aspect of nationalism as a topic. The emphasis becomes more social than institutional, and focuses on the ethnic situation of Catholic membership.

to do.[18] It was an immigrant, Bishop John England, who said: "May God long preserve the liberties of America from the union of any church with state. In any country, with any religion, it is an unnatural increase of the power of the executive against the liberties of the people."[19] As with his predecessor, Archbishop Carroll, this was the spirit, and often the letter, of the hierarchy after him in its discussion of the church-state ideal in America during the nineteenth century. Cardinal Gibbons marked, by his position of prestige and happy articulation, the high point in this discussion.

In the face of theorizing about the speculative ideal in church and state at the turn of the century, Cardinal Gibbons made a profound statement, which we today are becoming better able to understand. He once said that he could conceive of "no combination of circumstances" which would make the happy American church-state settlement undesirable.[20] As an official teacher of the Church in America he was concerned with what the Church certainly taught, and with how the secular settlement squared with the three freedoms of person, church, and state. This was a juridical ideal, a certain norm for his flock, one in which those bishops closest to the national institution must, in the providence of God for His Church, exercise decisive judgment. The Constitution is, Gibbons would seem to say, ideal not merely for its conformity to the freedoms which are substantial to any theoretical ideal. More importantly, this settlement meets the needs of society in the concrete exercise of those liberties.

Some of Gibbon's observations along this line were occasioned by Pope Leo XIII's attack on the European Jacobin state, a state which in fact imposed not a separation of church and state, but a *union* under state domination.[21] On the eve of the 1928 cam-

[18] This does not minimize the significance of the historically important sociological experience of the Church arising from its immigrant members. There were problems here but there was never a case of rejecting the church-state tradition Carroll had so clearly enunciated.

[19] Quoted in John Tracy Ellis, "Church and State: an American Catholic Tradition," *The Catholic Mind,* LII (April, 1954), 211.

[20] "The Church and the Republic," *The North American Review,* DCXL (March, 1909), 336, and 322.

[21] See John Courtney Murray, "Church, State and Religious Liberty," *Catholic Mind,* LVII (May-June, 1959), 208. His valuable theological

paign John A. Ryan failed, it would seem, to see this historical context.[22] It likewise was not clear, as it now is, that a theoretical ideal of church and state has not yet clearly formed beyond the basic values of freedom for the individual, the church, and the state.

Considering the dramatic change in the meaning of the state in the Anglo-American experience of Catholics, we wonder if a neat scheme is conceivable beyond these substantive freedom-values. Add to this the continual process of *modification* in the meaning of American democracy in the political realities of each successive generation. This relatively superior importance of the juridical to the theoretical ideal has not yet been sufficiently underscored in inter-faith discussion. If these considerations of theological and historical context had been grasped by the more informed non-Catholic community, many would not have been caught in 1928, and to a lesser degree in 1960, requiring in spirit a religious test for office.[23]

CATHOLICISM AND LEGAL CONCERNS

One final feature of the Catholic tradition of freedom in America should be noticed as an outgrowth of our recent experience. This concerns the role of religion in forming public secular policy in the realm of politics and law.[24]

---

analysis of the state against the background of American experience is more fully developed in *We Hold These Truths: Reflections on the American Proposition* (New York, 1960).

[22] Francis L. Broderick, "When Last A Catholic Ran For President," *Social Order,* X (May, 1960), 198-210, gives a generous interpretation to Ryan's position, but does not deny its implication that Leo's view be applied literally, given a Catholic majority.

[23] James H. Smylie, "The Roman Catholic Church, The State and Al Smith," *Church History,* XXIX (September, 1960), 321-343, fails to advance the discussion for want of a perception of decisive distinctions about "ideal," "society and state," to say nothing of his apparent assumptions regarding Ryan's status. Francis J. Connell, "Now That the Election is Over," *American Ecclesiastical Review,* CXLIV (January, 1961), 8, indicates there are two alternatives insofar as he does not follow Ryan's position, which is the focus of Professor Smylie's observations.

[24] See Gustave Weigel's timely pamphlet, *Church-State Relations: A Theological Consideration* (Baltimore, 1960). The present writer's observations of Protestant reactions to these remarks leads him to believe the

There has long been a practice of abstention by Catholic clergymen from politics, both in holding office and in holding forth from the pulpit on purely political topics. Proceedings of the first Maryland Assemblies tell of the request by two Catholic clergymen that they be exempted from the obligation of attending upon assembly deliberations.[25] The few exceptions to this since those days have merely called attention to the American Catholic Church's respect for the autonomy of the secular. More recently, the clergy and certain of the hierarchy gave new development to this tradition by strictures on those of their ranks who would obstruct the legitimate autonomy of politics by an attempt at direct control over Catholic laymen. It has again been clear that the layman's duty as a citizen is to judge the suitability of candidates, parties, and other means to the end of the state, an object which is not the primary concern of church officials.

Further manifestation of this aspect of the Catholic tradition of freedom in America has appeared in the current discussion of the federal legislation in the field of education. Practically every position on the question can count Catholics among them. Members of the hierarchy are not in agreement among themselves in all of these matters. It is certain that what action they have taken has not been that of the Universal Church as an entity negotiating with the state as such. Rather they have appeared the representatives of legally incorporated private schools, and have spoken to a great extent for the parents to whom they are obligated. As in the case of other denominational interests represented in Washington, an agency as spokesman has long been accepted practice.[26]

These facts of church-state separation stated, it must also be said that America expects religion to influence public policy. American parties have fortunately not become religiously doctrinaire. Yet the planks of their platforms have been drawn to-

---

valid issue between Catholics and Protestants turns on the notion of law as distinct from morality rather than any differences on separation.

[25] Hanley, *Their Rights and Liberties,* p. 87.

[26] The limitations of this arrangement demand reconsideration at the present time. As in the case of Ryan, this situation leads people to think the agency's spokesman is a manifestation of Church teaching. It further induces some inertia in legislators and laity of the denominations when their discussion should be vital to promoting religious freedom.

gether under the inspiration of values in American life which the religious conscience and leadership of the country has called to public attention. Contrary to the anti-clerical spirit of the laicized state in other countries, and, it would seem, Puerto Rico, the past years have found basic agreement by members of the various faiths on this and other ways in which religion influences public policy.[27] The great sensitivity, also, of our delegated branches of governmental authority to the religious diversity of the country has generally inclined them in this, as in non-religious matters, to use restraint in exercising their power. This delicacy and reserve as an ideal on both sides of the church-state relationship has been the most important ingredient of success in these matters. American Catholicism, in spite of occasional lapses, has retained this sharp vision of the juridical ideal.

Influence on the question of aid to education must be seen against these elaborations of the Catholic tradition of freedom in America. American churches have long benefited as incorporated under the law, together with their various educational activities. Yet the broader influence of state policy upon the church has not depended upon the church's direct dealing with the state, which is foreign to the American Catholic understanding. The point of contact has been through the *citizen* upon whom the government depends and to whom the church ministers. His deep sense of freedom has, in the dynamics of American democracy, brought great benefit to his own church as well as those of other citizens.

This is the American context of the whole question of aid to education. The state is concerned with the individual and is reserved in extending authority over him. There is presently an opportunity to give greater recognition to the citizen's freedom to control the education of his children. As he becomes more and more educated he will make such a demand, not only according to the inexorable metaphysics of freedom and acquired truth, but in keeping with the inspiration of American democracy.[28] Accord-

[27] The only citations which the press carried of the controversial ad by Munoz and his party were embodied in the text of the Bishops' statement and these prompt the question raised here. This was on the basis of following the *New York Times* reporting. Statements by the Conference of Christians and Jews described the proper influence of the churches.

[28] See Virgil C. Blum, *Freedom of Choice in Education* (New York, 1959), who necessarily emphasizes the defects in the parent's situation with the

ing to the Catholic tradition of freedom in America, he will act together with those of other faiths directly on the government and not through the instrumentality of a church.[29] This would be but a new manifestation of the force of the laity in the making of the Catholic tradition of freedom in America as it derives from the ancient leadership of St. Thomas More.

THOMAS O'BRIEN HANLEY, S.J.

Marquette University
Milwaukee, Wisconsin

government. Positively, greater recognition of freedom as elaborated in this important study will improve all education by the active concern it elicits from all parents.

[29] Citizens for Educational Freedom, an association which testified in the recent Congressional hearings on the educational legislation, provides an illustration of this point.

NOTES ON THE SENSUS PLENIOR

The discussion among exegetes—at least Catholic exegetes—concerning the possibility of the existence of a *sensus plenior* in Sacred Scripture continues.[1] As yet no agreement has been reached. Some exegetes admit the existence of a *sensus plenior;* some do not; among those who admit a *sensus plenior* there is no agreement as to its definition. Thus one finds among those who admit a *sensus plenior* some who demand that the hagiographer have had at least some inkling of the meaning later perceived by readers with greater clarity,[2] and others who deny this necessity. Among the latter group there are those who claim that such vague knowledge could have been present in the human author[3] and those who deny that it could have been present; according to these authors a meaning known even obscurely to the author would be a literal sense with no qualification.[4] Finally among those who defend a *sensus plenior* some demand that it be completely homogeneous with the meaning intended and known to the human author; others state that the *sensus plenior* is at least sometimes different from the literal sense intended by the author, being a different formal concept, although related to the meaning known and intended by the hagiographer.[5] In addition one may note that there are authors and commentators who, while denying the existence of a *sensus plenior,* claim to admit the possibility of a multiple literal sense.[6]

[1] A most extensive bibliography can be found in Raymond E. Brown, S.S., *The Sensus Plenior in Sacred Scripture* (Baltimore: St. Mary's University, 1955). Extensions to it can be found in the works cited elsewhere: J. O'Rourke, "Marginal Notes on the *Sensus Plenior*," *CBQ*, 21 (1959) 64-71; and J. Benoit, O.P., "La plénitude des sens des Livres Saints," *RB*, 66 (1960) 161-196.—The *sensus plenior* is also called "plenary sense" in English; in French it is usually called "sens plénier"; in Italian, "senso pieno"; sometimes in Spanish, "sentido plenior"; most German, Spanish and English authors, however, continue to use the Latin, *sensus plenior.*

[2] E.g. A. Fernandez, S.J., in *Institutiones Biblicae,* 6th ed. (Rome: Pontifical Biblical Institute, 1951) I, 380-385, and subsequent articles in *Biblica.*

[3] E.g. Brown, *op. cit.,* p. 147 ff.

[4] E.g. Benoit, *loc. cit.,* p. 186-188.

[5] *Ibid.,* p. 190.

[6] E.g., S. Zarb, O.P., "De ubertate sensus litteralis in sacra scriptura secundum doctrinam sancti Thomae Aquinatis," in *Problemi scelti di teologia*

The question is further complicated by the introduction into the discussion of the *sensus plenior typicus.*[7] There should be no problem in anyone's mind about the existence of such a sense; it should be quite obvious that a thing can be a type of one thing and then of another, either from the same point of view or from a different standpoint. Adam is a type of Christ; he is also the type *par excellence* of sinful humanity. Something can be a type in a two-fold or manifold manner even of the same complex reality (from our standpoint); thus, for example, Baptismal immersion is a symbol or type of death and of cleansing, of participation in the death of Christ (and His resurrection) to sin, to the flesh, to the world, to death itself. While one may discuss profitably the manners in which are realized the *sensus plenior typicus,* its existence cannot be doubted.

Here also enters into the picture the discussion as to whether or not the typical sense is inspired. It would seem that here we encounter a *lis verborum* and not a problem of substance. Patently no Catholic at least denies the existence of the *sensus typicus.* Those who state that the typical sense is inspired claim that whatever is found in Sacred Scripture according to the intention of the primary author, God, is inspired;[8] those who deny that the typical sense is inspired do so because the antitype was completely unknown to the human author;[9] indeed unknown to him was the fact that what he described (either in itself or in the manner in which it was described) was to serve as a type of something else. Certainly no orthodox commentator would deny that God intended the typical sense.

What then is to be said about this discussion? The least that one can say is that exegetes and theologians should come to some agreement as to what is meant by inspired with reference to the sacred texts. Patently the typical sense is not inspired in the same manner as is the literal sense. In the production of the literal sense

---

contemporanea (Rome: Pontifical Gregorian University, 1955), p. 264-267. Cf. however, O'Rourke, *loc. cit.*, p. 68.

[7] Cf. Brown, *op. cit.*, p. 99-105; also J. Coppens, "Nouvelles réflexions sur les divers sens des Sainte Écritures," *NRTh,* 74 (1952) 15-20.

[8] Cf. Benoit, *loc. cit.*, p. 176-179.

[9] E.g., G. Courtade, "Les Écritures ont-elles un sens plénier?", *Rech. Sc. Rel.,* 37 (1950) 486 ff.

the human author acts in a fully human capacity as ministerial cause, using both intellect and will for the purpose of writing that which he and God want written as the literal sense (even though he may not and certainly often did not know that in writing he was writing as a divine instrument). In producing the typical sense, the human author did not act in a fully human capacity since the object of his conscious activity was not completely the same as the object intended by God; the human author does not intend the aptitude of what he describes as a sign of something else. Thus one sees that a commentator who, in his consideration of biblical inspiration, places the accent on the human author would not call the typical sense inspired, and that he who places the emphasis on the divine movement would insist that the typical sense is inspired.

INSPIRATION

Today in the discussion of inspiration (which, it is to be hoped, will lead to a greater understanding of the truth and the phenomena connected with it), attention is centered to a very great extent on the human author and his psychology. However the specific mark of inspiration is not that it is a human action, but a divine action carried out through the ministry of a human being; thus it would seem more fitting to call inspired everything which results directly from the divine action involved in the composing of the sacred works. Admittedly this is a statement about which one could disagree, but, inasmuch as inspiration permits statements to be made by the human author which God does not teach,[10] it certainly seems better to include under the concept of inspiration that which God does intend to teach.

The present author has already defended the *sensus plenior* as the meaning which is "a more perfect understanding of what the human author understood and meant to convey."[11] Anyone, it seems, would admit that one person could at times understand better the meaning of something enunciated by another than did the individual himself. Some, however, who oppose the notion of the *sensus plenior* even presented in this wise, do so seemingly

[10] Cf. P. Benoit, "Inspiration," in *Guide to the Bible*, 2nd ed. (New York: Desclée, 1960) I, 46-52; J. Coppens, in *ETL*, 33 (1957) 55 ff.

[11] O'Rourke, *loc. cit.*, p. 64. The same thought is expressed in "Theology and the Sensus Plenior," *AER*, 143 (1960) 301-306.

because they do not like the term, preferring evidently to call such a deeper meaning the literal sense; in other words they admit varying depths of comprehension of the literal sense, but do not think that such differences in comprehension require special names. Obviously there is something to be said for this position.

Nevertheless it does appear quite fitting to give some special name to that meaning or understanding of a term which obviously goes beyond what would have been the clear perception of the original human author, especially if the clearer meaning is made manifest elsewhere in Holy Writ. It is fitting because God obviously understood to the fullest the term used by the human author and intended that the term be understood more fully with the progress of revelation, or with the progress of our comprehension of revelation. If the *sensus plenior* is taken in this way, the sense must be at least formally implicit in the term used by the hagiographer, and, if it be not redundant, as it is used by him.

Against the concept of a *sensus plenior* which the human author does not even vaguely perceive and which is actually a different formal concept enough has been stated elsewhere; briefly it seems that such commentators who defend this opinion must postulate a *double entendre* on the part of God.[12] *A fortiori* is this true of those who admit the two-fold literal sense.

Regarding the opinion that the *sensus plenior* is one not even vaguely foreseen by the human author, but is nevertheless perfectly homogeneous with his meaning, other considerations are to be made.

First of all let it be admitted that no difficulty arises from the concept of instrumentality as such. God can use a man as an instrument in a manifold fashion at the same time.[13] Moreover, the knowledge of God far surpasses anything known by a particular sacred human author; patently God can and does see the virtualities of a truth more perfectly than does such an author (or anyone else for that matter). If one considers the question from the standpoint of instrumentality alone, it would seem apparent that God could bring it about that someone later saw such virtualities or some of them in a manner in no way foreseen by the particular hagiographer. If we consider the question solely from the

[12] E.g., O'Rourke, *CBQ, loc. cit.*, p. 65; *AER, loc. cit.*, p. 305 ff.
[13] Cf. O'Rourke, *CBQ, loc. cit.*, p. 65 ff.; also Benoit, *loc. cit.*, p. 171-173.

standpoint of instrumentality, there would seem to be no difficulty in admitting that God moved an author to express in word something whose virtualities completely escaped him, but whose virtualities were according to the divine plan to be understood later by some other human being.

FURTHER PROBLEMS

However, when one does consider the notion of instrumentality as applied specifically in inspiration, there does seem to be a difficulty. Certainly there is, in a certain sense, a difference between a written work as it stands by itself and lasts after its completion, and that work as it was conceived and produced by the author. The work continues to have its own life, so to speak, after its production. However, the meaning of the work is that which the author intended it to have and perhaps that which one can reasonably deduce from it. The last part is qualified because the deduction can be said to be the meaning only if it can be shown to be what the author would have said himself if he had said it. Even if he would have said it, it can only be said to be his meaning—and consequently truly the meaning of his work—if the meaning which is deduced is not a strict deduction but an explicitation of what he said clearly. A meaning which is a strict deduction, that is the product of illative reasoning understood strictly, really results directly from the one who does the later reasoning. The later reader or commentator who practices illative reasoning starting from the work of another does something more than explain what the earlier author said. Strictly speaking, the derived meaning is the meaning of the second person, not that of the author.[14] This objection does not apply to the meaning obtained by mere explicitation of the terms because the meaning is still the same. The term refers always to the same thing, the only difference being one of clarity of perception.

When we apply this reasoning to the case of Sacred Scripture we must consider the fact that the work is the work of both the

[14] O'Rourke, *CBQ, loc. cit.*, p. 68-70. One must admit that we are involved here with something similar to the problem involved in the dogmatic tract *De fide* concerning the object of faith. Inasmuch as there are different schools of thought regarding that question, it is not surprising that some would be influenced in this matter by the position assumed in the closely related problem of faith.

divine and human authors. God in using a human author to produce a work which is largely intellectual, at least if intellectual is taken in a broad sense, limits Himself by the intellectual capacity of the human author. Thus the meaning which is found in a given work or in a given part of a work is the meaning which the human author intended. The only exception to this, if we remain in the sphere of strict exegesis—and it is only an apparent exception—would occur when the human author related in his work that which had been revealed to him by God or was quoting what was produced by another. God could wish that the content of the citation be understood, although the human author did not comprehend it fully or even did not comprehend it at all. In such a case, the literal meaning of the human author is the citation as citation, not the meaning of the citation as such. Obviously the citation would have a literal meaning of its own, which would be some sort of a biblical sense improperly so-called; improperly so-called because it is found in the Bible according to the wish of the prime author, but is not intended as such by the human author at least directly.[15] The meaning of such a passage as being intended to be made known to later readers by God would have to be made known from some source.

Thus if the *sensus plenior* is to be considered as not seen at all by the human author, it would seem to be some species of illative consequent sense. Some species, we say, because the addition in meaning could possibly result from the consideration given to a particular passage in a later work of the Bible. God is the author of all of Sacred Scripture: God deigned that revelation was made but gradually to men.[16] God could not contradict Himself. Thus

[15] We do not contend that such a thing is found in the Bible. This exception was the only type of "fuller sense" admitted by R. Bierberg, C.SS.P., "Does Sacred Scripture Have a Sensus Plenior?", *CBQ*, 10 (1948) 182-195. Cf., however, Benoit, *loc. cit.*, p. 170 ff. About this statement one should add, perhaps, for the sake of clarity, that there is a difference between an ecstatic and an author: God could employ an ecstatic as a prophet but not as an author, if the concept of "author" is to be truly realized in the human being. This distinction may have more importance than at first appears, although the scientific exegete—and I trust that I am not alien to this denomination—would quite naturally shy away from its application. Are there, however, examples of mysterious oracles recorded in the Old Testament?

[16] Cf. the judicious remarks of P. Benoit, "Les analogies de l'inspiration," in *Sacra Pagina* (Gembloux: Duculot, 1959) I, 96-98.

the later explicitation of a truth found in Sacred Writ must be found in germ in the earlier formulation of that truth or the earlier insinuation of that truth. To find the later formulation in the earlier would go beyond the finding of the literal sense or even beyond the finding of the fuller sense understood at least vaguely by the human author.[17] Nevertheless such finding would be still within the strict biblical ambit. This meaning should be called the biblical consequent sense.[18]

It is hoped that this article, tentative in nature, may contribute to the establishment of a *status quaestionis* which will eventually lead to the complete clarification of at least the terms of the present dispute regarding the *sensus plenior* and perhaps of some other disputes as well.

Obviously the notion of the *sensus plenior* is not the open sesame to the solution of all difficulties caused by the New Testament use of the Old Testament;[19] yet it seems to be a concept which if defined accurately may be one tool for the solving of some difficulties, provided of course that it is a valid concept as defined.

JOHN J. O'ROURKE

Saint Charles Seminary
Overbrook, Philadelphia

[17] This is what M. Peinador, "La integracion de la exégesis en la teologia," *Sacra Pagina* (Gembloux: Duculot, 1959) I, 158-179, understands by the *sensus plenior*, whose discovery is, for him, the object of biblical theology. Cf. also J. Lévie, S.J., "Interprétation scripturaire en exégèse—en théologie," *Sacra Pagina*, I, 100-118 (esp. 101-107).

[18] Here falls, in our opinion, the notion of the *sensus plenior* defended by Benoit.

[19] Cf. J. Schmid, "Die altestamentliche Zitate bei Paulus und die Theorie vom *sensus plenior*," *BZ (NF)*, 3 (1959) 161-173 (esp. 172 f.). For a somewhat different view, cf. C. Spicq, O.P., *Epître aux Hebreux* (Paris: Gabalda, 1952) I, 336-350. Is this not the re-reading theory? The basic thought of Spicq, though not necessarily its application, seems to be in great accord with that of K. Rahner, S.J., *Über die Schriftinspiration* (Freiburg: Herder, 1958).

NIJMEGEN-EICHSTATT: ON THE VERNACULAR IN LITURGY

A discussion of the vernacular movement in liturgy by two eminent American churchmen, John A. O'Brien of Notre Dame and the Jesuit John LaFarge, in the Aug. 20, 1960 issue of *America* evoked a widespread and articulate reader-response from both clergy and laity alike, as evidenced in a subsequent issue (September 17th). The resultant flurry of letters to the editors brought to print the usual rehash of the pros and cons of this controverted question, but they were nonetheless as stimulating and refreshing (to this writer) as election forecasts in a tense election year.

The letters were sharply indicative moreover of the lively and intelligent interest in this particular aspect of the liturgical movement. For the reflective reader, a fact is confirmed: the steadily mounting stress on this particular aspect of liturgical reform is not misplaced and that it truly deserves to be among the top-priority issues due for consideration in the forthcoming Second Vatican Council. For if the Church in Europe and the Church in North America with their presumably more instructed members of the Mystical Body can feel so keenly the need for the vernacular in their liturgical life, what of their less instructed brethren in the predominantly mission countries of Africa, Asia, Latin America and Oceania?

That the Church in these mission lands suffers this same need, and to a tragically marked degree, has always been a fact. As one Vatican dignitary, the late Cardinal Constantini, former Prefect of Propaganda, expressed it: "The greatest obstacle to the conversion of China was not the Great Wall of China but the Great Wall of Latin!" The First International Study Week on Liturgy in the Missions held at Nijmegen (Holland) in September of 1959, presided over by His Eminence, Valerian Cardinal Gracias of India, and attended by some thirty-seven missionary bishops, several prelates, Superiors-General of missionary congregations and some one hundred priest-experts on liturgy and missiology, brought to a clear focus the general awareness of the need for the vernacular in liturgy. Nijmegen with its assembly of authentic voices from the mission lands made that need painfully articulate

and left open to question the complacent contention of those who hold that "today, as in ancient times, missionaries introduce a Latin Liturgy which is intelligently followed by their untutored neophytes." That the Latin Liturgy has been introduced by missionaries is beyond contention, but whether it is understood and thus *intelligently followed* is the crux of the question. Even the most cursory reading of the *Nijmegen Papers* will bear testimony to the contrary.[1]

At the conclusion of the Nijmegen Study Week, a number of proposals were drawn for examination by the forthcoming Ecumenical Council. Below are those pertinent to the vernacular question in liturgical affairs as gleaned from the *Nijmegen Papers:*

1. The privilege already granted by the Holy See to many ordinaries in the missions according to which the faithful present at a sung Mass are allowed to sing in the *vernacular* the Ordinary (*Kyrie, Gloria, Credo,* etc. that belong to the people) might be extended to all mission territories. It is thought likewise desirable that permission be given to sing in the *vernacular* the Proper also, or in its place paraphrases of the Proper, or appropriate hymns.
2. It is desired that the ministers (or the celebrant) be allowed to say the Lessons of the Mass in the *vernacular* facing the people.
3. The so-called "Prayer of the Faithful" should be restored, and in such a way that prayers are offered in the *vernacular* together with the faithful present for the intentions of the Church, both universal and local.
4. Blessings that are meant for the benefit either of the faithful or of the catechumens should be allowed in the *vernacular,* the Latin text being always added in the books.
5. Since the Liturgy depends on the Word of God, the efforts made to translate the Bible into the *vernaculars* should be increasingly encouraged; and the faithful should be initiated in the fruitful reading of the Scriptures.

EICHSTATT

In the Study Week follow-up at Eichstatt (West Germany) in July, 1960, the need for the proper use of the vernacular was

[1] *Nijmegen Papers,* edited by J. Hofinger, S.J. (New York: Kenedy, 1960).

again raised with more telling urgency. As one of the participants, The Most Reverend Charles Weber, bluntly put it:

> The Church, which progressed from the Aramaic through the Greek, to the Latin language in her liturgy did not lay the foundations of her unity upon the use of Latin in public worship. External unity has become easier to maintain today by reason of technical advances in communication and administration. The interior unity, however, is the work of the Holy Spirit and of a common faith nourished and expressed in an inspired, meaningful liturgy that speaks to the heart.
>
> We must also realize that today we live in a democratic world in which, far more than formerly, everyone feels that he has a right to understand what is going on. Can we sing a Passion lasting half an hour, or an *Exultet* for twenty minutes in an unintelligible language to layfolk who are supposed to be adult members of the Church? And when the Church demands as a natural right of her children that they receive their religious instruction in their own language, even if they are a linguistic minority, should not the same principle be applied to divine worship, particularly as regards its catechetical parts? Ninety percent of Catholics throughout the world will never feel themselves called to raise up their hearts when they hear the words *Sursum Corda;* nor will they truly wish for the priest that the Lord be with his spirit when they say *Et cum spiritu tuo.* No amount of explanation and translation will ever alter the fact that the meaning is not really grasped even of the simplest and commonest Latin formulae, and that thereby the whole divine service loses much of its effect.[2]

It was no surpirse therefore that the Eichstatt Study Week should adopt for its own the proposals at Nijmegen. Significantly, a large majority opted for further linguistic reforms. In their opinion, the best thing, from the catechetical point of view, would be to have the entire Foremass (Mass of the Catechumens) in the vernacular, both at High Mass and Low Mass. Some objections were naturally raised, as Father Ludwig Wiedenmann (one of the Study Week secretaries) reported in the mission journal, quoted above:

> They concerned matters of practice rather than principle—such as the multiplicity of languages sometimes encountered within a single diocese or even a single town, the rudimentary nature of some languages

---

used in the missions, the constant changes in such languages in the

[2] Bishop Charles Weber, *Asia* (October, 1960).

course of their development, and the fact that so many Catholics in mission countries had already become accustomed to the Latin Mass. The introduction of the vernacular would also involve a certain loss of uniformity in the celebration of the Roman liturgy throughout the world. This might diminish the sense of unity and have practical disadvantages for Catholic priests and laity who had occasion to travel.[3]

After the pros and cons have been sifted and weighed, a general consensus of opinion was reached and two conclusions emerged:

1. It would be desirable to use the mother tongue in the Mass only when the Holy Sacrifice was to be celebrated with a congregation, not therefore, when the Mass was to be privately celebrated. But even when Mass was to be celebrated with a congregation it would sometimes be entirely in Latin. This would give them an occasional change and help to familiarize them with a Mass form they might meet anywhere in the world. It would be clear from this that, even though the missioners long for the introduction of the vernacular into the Mass, they are by no means pleading for a total abolition of Latin.
2. A reform of this kind should not be introduced in such a way as to bind the whole Church to its adoption. Any bishop must remain free to retain the Latin form if he judges that in his own diocese there are insuperable difficulties of one kind or another. Yet, in order that there might be a certain degree of uniformity, at least locally, the bishops of any given region would have to reach agreement on a policy common to themselves.

As Father Wiedenmann noted, the clarifications implied in these two points put an end to a number of misunderstandings and hesitations. It is interesting to observe how aptly these two proposals conform with the two essential perspectives Father LaFarge would wish to be considered in the discussion of the vernacular problems: one is the aspect of our link with the past; the other, that of world understanding and world fellowship in the Universal Church. In brief, the conclusions at Eichstatt supplementing Nijmegen's can be summed up thus: the introduction of the vernacular in the Liturgy is definitely called for, but Latin is by no

[3] Ludwig Wiedenmann, *Asia* (October, 1960).

means to be dropped. Keeping Latin inviolate but drawing the vernacular into the liturgical life of the Church would then make for enrichment, but for no impoverishment.

Even at this early date, the significance of the Study Weeks held at Nijmegen and Eichstatt cannot be overly underscored. No better and more effective voices could have been raised than those of the participants, specialists and missionary bishops, representative as they are of the Church in Africa, Asia, Latin America —the millions for whom the urgency of the liturgical renewal is most keenly felt. Nijmegen and Eichstatt, it seems, have given a happy compromise to the pros and cons of the vernacular question. And now it is for the Holy Father in the Vatican under the guidance of the Holy Spirit, to bless and decide, in the words of a wise old priest "just how best we may convey His voice to ourselves and the world."

ALFREDO G. PARPAN, S.J.

Woodstock College
Woodstock, Maryland

CRITICISMS AND PROBLEMS OF MODERN MORAL THEOLOGY

According to news reports, among the ornaments on former President Eisenhower's desk in the White House was the sign, "The buck stops here." This notice could, with justice, rest on the desk of the present day moral theologian. Even the most superficial and cursory reading of the current theological literature will make one immediately aware of the various criticisms that have been and are still being leveled at the moralists and their writings. These include an adverse criticism of the methods and the pedagogy utilized in teaching moral theology in the seminary. They embody a demand for an elevation of the moral tone and the emphasizing of increased ascetical motivation. This is evidenced by the remarks of Father Gilleman in *The Primacy of Charity in Moral Theology,*[1] and by Fathers Thils and Leclerq, as well as others. These objections to and criticisms of the legalism and the various emphases incorporated in the presentation of moral theology have been most carefully examined by Fathers Ford and Kelly in *Contemporary Moral Theology.*[2] They request a "critical acceptance" of these statements and in a calm and reasoned manner, they proceed to evaluate the various criticisms as well as the positive suggestions which are offered.

On the other hand, there are such criticisms as that made by John Cogley, who wrote that "because the theologians so rarely venture into the muddy waters of contemporary conditions most of their writings seem utterly irrelevant," and that the theologians should abandon their "monastic approach to the world."[3] We should also note the very recent statement made by Fr. Theodore M. Hesburgh, president of Notre Dame, that "we live today in the threatening shadow of thermonuclear destruction and

[1] Gerard Gilleman, *The Primacy of Charity in Moral Theoolgy,* translated by A. Vachon and William Ryan (Westminster, Maryland: Newman Press, 1959).

[2] John C. Ford and Gerald Kelly, *Contemporary Moral Theoolgy,* Vol. I (Westminster, Maryland: Newman Press, 1958), 42-59.

[3] "Wanted, Theologians," in *Commonweal,* LXX (May 22, 1959), 204.

theologize about the morality of war as though the spear had not been superseded by the ICBM."[4]

It is clear that the moral theologians are coming in for a strong dose of criticism. There can be no doubt that some of the criticism and suggestions are useful and good. But some of it must be very carefully examined and weighed. The principles which the moral theologian uses are constant, but the data which he uses in the practical applications of these principles must be received from other sources—from sociologists, economists, scientists, psychologists, doctors, etc. It is these data which are advancing and changing. And since these branches of knowledge have made great strides in the past and will, we hope, continue to advance and gather new and more exact and accurate information, the theologian is not free to disregard and ignore these scientific and technological advances. If he does do so, he merits not only criticism, but rejection by his audience.

However, if the criticism purposes to spur the moralists to a deeper and more probing study of the various problems of modern life, or if it intends to indicate a lack of theological considerations of a particular question, it can and, indeed, will serve a most useful purpose. An instance of the small quantity of writings on the morality of atomic warfare was indicated by Fr. L. McHugh. In preparing a bibliography on this question, he found listed in the "Catholic Periodical Index, 1954-1956," only four items on the morality of war, and eighteen on atomic warfare.[5] However, an improvement is indicated by the fact that this periodical index, for the years 1956 to 1958, shows eleven articles on the morality of war and twenty-seven on the morality of atomic warfare. This may well mean that the constant reminders and criticisms of lack of theological literature have spurred moralists to an increased study of the problem.

But if, on the other hand, this criticism should be understood as indicating that the theologians have ignored completely all the technological and scientific data, and are still considering, e.g., moral problems of warfare as if they were speaking of clashes of armored feudal knights, the accusation is unfair. It would com-

[4] Reported in *The Washington Post*, April 5, 1961.

[5] *Morality and Modern Warfare: The State of the Question*, edited by William J. Nagle (Baltimore: Helicon Press, 1960), p. 5, note.

pletely overlook and disregard some profound and thoughtful studies previously made of the morality of modern warfare by such competent moral theologians as Fathers Connell, Connery, Ford, and Zubek, as well as others.[6]

William Nagle, in the introduction to his symposium,[7] indicates a lack of literature on the question of the morality of warfare, and he laments the fact that there is still missing a full-scale study of this problem by an American theologian. He continues: "A more valid complaint is not that the theologians have failed to give answers nor that the bishops have failed to make pronouncements, but that all of us—moralists, political scientists, international-law experts, sociologists, physicists, military strategists, economists, etc.—have largely failed in the task of *beginning* and encouraging the full-scale, interdisciplinary study that must be undertaken if we are to form correct consciences on war." This is by far a sounder criticism than merely pointing the finger at the moralist and placing all blame on his shoulders. He may be able to say "through my fault," but not "only through my fault."

Recently in England, a symposium on modern war was published which included articles by Archbishop Roberts, F. H. Drinkwater, Christopher Hollis and Dom Bede Griffiths.[8] The general tendency of this book was to deny the possibility of a just atomic war, even a defensive one. This extreme attitude seems contrary to the teaching of most moral theologians. However, in these two symposia, the moral aspects of nuclear warfare are discussed, and while it is true that no consensus has been attained, nevertheless, the problem has been considered and weighed, and exactly in terms of *modern* warfare. Further, even the conflicting positions of these two groups have been debated in an exchange of articles between Archbishop Roberts and Father Rumble.[9]

[6] Cf. *The American Ecclesiastical Review,* CXXV, 1 (July, 1951), 306 f.; *Ibid.,* CXL, 3 (Sept., 1960), 183-90; *Theological Studies,* XX (1959), 40-61; *Catholic Mind,* LVII, 274-88; *Theology Digest,* VII (1959), 131-37; *Ibid.,* V (1957), 5-12.

[7] *Morality and Modern Warfare,* p. 10.

[8] *Morals and Missiles,* edited by C. S. Thompson (London: J. Clarke, 1959).

[9] *Homiletic and Pastoral Review,* LX (1959), 34-47; *Ibid.,* LX, 424-34. Cf. John J. Farraher, "Atomic War," in *Theological Studies,* XXI (1960), 590-93.

NEW PROBLEMS

Technical, social, and economic changes bring new problems before the moralist. The change from an agricultural and agrarian society to an industrial and economic society brought up the problem of usury and interest for the late medieval theologians. The growth of labor unions and the conflicts between capital and labor demanded an exposition of the principles of social justice and an application of these to the rights of both capital and labor. Today's medical and psychiatric advances raise questions as to the licitness of their usage. Probably the introduction of gunpowder into warfare presented a thornish problem for the theologian of that day who had previously considered wars as they had been waged with bows and arrows. The problems were faced and solutions hammered out with the use of moral principles. Today, the development of thermonuclear devices certainly presents new problems which are obviously greater and more frightening than the problems of the past. Man's knowledge and his ability to annihilate and destroy have been increased many times. Nevertheless, it still remains an ability to destroy even though multiplied tens of thousands of times. The moral principles are still capable of forging out a solution. But the world may not like or accept that solution. Even after the theologians have given a solution, it remains fallow until it has been accepted and put into practice. An increase in the general sense of morality and a more universal acceptance of principles of morality is certainly needed as a preliminary to the acceptance of theological solutions of particular cases.

The moralists are at work. Perhaps they are not working and producing as much as is desired or needed, but very often much that is given finds acceptance difficult because of the lack of moral tone in the world. Not only do we need solutions, but we also need acceptance of these solutions. We need men—theologians, philosophers, teachers, scientists, etc., who will work to improve and raise the moral tone as well as an increase of theological consideration of modern problems.

One instance of the need for improvement of moral tone and the acceptance of moral teaching can be seen in the matter of birth control. Surely, if there is one problem which has been examined, explained, studied, talked and written about by the theologians, this is it. But despite the veritable flood of writings and teachings

on the morality of birth control and the consensus of the moralists on this matter, it remains, for the most part, a futile effort to obtain wide acceptance. Fears of overpopulation, economic motivations, and even sentimentality have made inroads into most of those non-Catholic groups who, in the past, could be depended upon as allies in a moral struggle of this type. We may need future studies as to whether a particular medicine or practice is artificial birth control, but we certainly do not need theological study to discover whether artificial birth control is moral or not. What we need is an acceptance of that which has already been accomplished.

Obviously, this does not mean that there are not areas of moral theology in which there are no lacunae. One such area which can be mentioned is the matter of honesty, both in individuals and in corporations. A rash of dishonesty was revealed to this country a short while ago as exemplified in the exposure of TV scandals and dishonest quiz shows, as well as the widespread practice of cheating in exams by students.[10] These are two ready instances of the high incidence of this problem on the individual level. The recent trials of high-ranking officials of several giant corporations squarely raises the question of corporate responsibility for the procurement of ethical practices in business.[11] This is a matter which has caused editors, sociologists, educators and public officials to express concern for the future of the nation. Here too as in the question of birth control, there is not much need for any examination of the principle demanding honesty in public and private matters. We need perhaps a closer application of that principle to individual situations, and a greater acceptance of that application.

It is very possible that the explicit application of moral principles to specific areas of public and individual responsibility for honesty will help reaffirm the need for virtue, and it may result in a wider acknowledgment and recognition of that vital need. Too often moralists tend to lay down the general and basic moral principles, anticipating and expecting that individuals can and will make particular and specific applications. Unfortunately, experi-

[10] Samuel Middlebrook, "No Panacea for College Cheating," in the *New York Times Magazine,* April 9, 1961, p. 17.

[11] Richard Austin Smith, "The Incredible Electrical Conspiracy," Part I. In *Fortune,* LXIII (April, 1961), 132.

ence has shown that too often these principles remain abstract, and no application to concrete instances is ever made.

SPECIFIC APPLICATIONS

One area of neglect in drawing particular conclusions from general principles is the matter of race relations. For a problem which has such widespread economic, social, religious, and political results, nationally and internationally, the paucity of theological writing is not only surprising, but amazing.[12] The ratio between its importance and the amount of theological study is conversely out of proportion. At the same time, doubts, hesitations, and apparent contradictions give rise to personal moral perplexities for many of our Catholic people who are trying to determine the proper way to act or the moral attitude they should adopt.

There seems to be a need for the application of principles to specific instances in regard to moral responsibility of drivers. The increased number of cars on the road and the great speeds which are now attainable are factors in a shockingly high death toll each year. Practical discussions of the morality of violating traffic laws or driving while under the influence of alcohol are needed to emphasize the moral aspects of this segment of modern living. The question of the morality of driving a defective car, e.g., one with faulty brakes, is a matter which has been almost completely neglected. An indication of the seriousness of the whole matter is seen in the action of the Bishop of Lafayette, Louisiana, who recently decreed that a Catholic who is criminally negligent in a fatal auto accident is to be denied Christian burial.

The trial of Adolph Eichmann in Israel, and the possibility of death sentence, will stir up a storm of discussion as to the

[12] For some of the more important theological considerations on the matter of race relations, cf. Robert W. Gleason, "The Immorality of Segregation," in *Thought,* XXXV (Autumn, 1960), 349-64; Gerald Kelly, "How to Think and Act about the Race Problem," in *Review for Reilgious,* X (1951), 316-24; Joseph F. Doherty, *Moral Problems of Interracial Marriage* (Washington: The Catholic University of America Press, 1949); Francis J. Connell, "Rights of the Catholic Negro," in *The American Ecclesiastical Review,* CXIV (1946), 459-62; John LaFarge, *The Catholic Viewpoint on Race Relations* (Garden City, N. Y.: Hanover House, 1961); The Statement of the American Hierarchy, "Compulsory Segregation," in *Catholic Mind,* LVII (Jan., 1959), 82-87; Philip F. Berrigan, "The Challenge of Segregation," in *Worship,* XXXIX (Nov., 1960), 592-604.

justification, utility, and morality of capital punishment. This is a matter which has arisen recently in the past, e.g., at the time of the various trials of the Rosenbergs, and the Chessman case. Inevitably, sentimentality and loose thinking appeared on both sides of the controversy. Theological discussions of this question and the separation of the moral from legal and jurisprudential aspects would go a long way towards the construction of proper attitudes and the removal of excesses.

Over and above these, there are still other questions which, with more or less urgency, need further study. There is a need to determine the nature of servile work as it should be interpreted today; the nature of lying and the distinction between a lie and a "falsiloquium"; the use of mental reservations. Advances in science require constant application of principles to particular aspects of medical experimentation. While in the more immediately practical field, the perplexing problem of moral responsibility for wrong acts while under psychic pressures merits close consideration.

At the same time the "space age" is certain to produce a host of problems. One can only speculate on the possibilities of the problems which would arise if intelligent life were found in space. National claims to territory and planets, the rights of one nation over another to such territory could raise problems with the magnitude that has not been faced since the *Inter caetera* of Pope Alexander VI when he divided all new discoveries in the world between Spain and Portugal.

These represent some of the problems which face the modern theologian. As stated, the pertinent literature is unevenly divided. Some points have a representative amount of study, others have too little, while others are fairly represented. We shall, in the future, attempt to examine a few of these questions with a threefold motivation, to be utilized as the situation requires: (1) By repeating the constant teaching of theologians, to help impress it on the minds of Catholics, and to keep it before them. (2) To apply general principles to specific instances and problems. (3) Perhaps in some few instances to extend the field of application to areas where the relationship with the principles is not immediately evident.

JOSEPH T. LEONARD, S.S.J.

St. Joseph's Seminary
Washington, D. C.

THE SAINTS AND HISTORY

A good daily missal for the use of the people is more than a simple translation from Latin into the vernacular. It should offer an initiation into the spirit and mind of the sacred liturgy, and facilitate participation in the holy Mysteries. To attain this ideal it must be enriched with suitable notes and commentaries. Without them the missal would remain for many a sealed book, even if the translation is excellent and the technical perfection of the edition leaves nothing to be desired.

Everybody will welcome short hagiographical sketches, introducing the mystery or the saint of the day. Such notes frame the saint in the geographical, chronological and social background of the history of the Church. They tell about his heroic virtues, whose memory incite the faithful to imitation. They point to the blessed effects of Our Saviour's death in the best representatives of redeemed mankind.

These hagiographical comments should not be under-rated. The faithful are often only very superficially and vaguely acquainted with the great figures of Christianity and are thus deprived of the fruits which the legitimate liturgical cult of the saints implies. Thanks to their Catholic school system, American faithful have as a rule a better general knowledge of Christian doctrine than we find among the Catholics of most European countries.

But a European Catholic still retains one important advantage in this secularized world: a rich cultural heritage. The history of his own nation cannot be learned without reference to the saints. He can hardly walk across the public square of his native city without facing statues and shrines which witness, even to a world divorced from religion, the glory of the age of faith. In many rural areas of the old country the statues and crucifixes standing among the fields and meadows and at the crossroads remind him of the "sacredness" of the country. The custom of carrying out agricultural work in reference to definite Church festivals has not entirely disappeared. The very landscape of his countryside has been sanctified by the memories of saints.

In North America there is no analogous cultural background fostering the legitimate veneration of saints. Liturgical practices,

as they have developed in many parts of America, have tended to reduce it to a minimum (the very frequent celebration, for example, of Requiem Masses).

Consequently, to insert an appropriate biographical commentary for each saint in our daily missals is not only useful but necessary. However, there sometimes arises a certain tension between the two worlds: that of the liturgy and that of history. These should be harmonized. To write these hagiographical notes means to enter the territory of history, and hence to assume the obligations which this particular discipline imposes. Should we preserve legends, those fictitious but sometimes charming stories, occasionally mirroring genuine historical traditions which lived for centuries in the Christian consciousness and which made many saints so dear to the faithful? It is certainly not desirable to perpetuate errors. But if such popular and folkloristic elements represent a living legacy in the mind of the Christian people, and if without them the picture of the saint would be substantially incomplete, then they should be certainly brought forward.

PARTICULAR EXAMPLES

To give some examples: It is customary to receive "St. Blaise's blessing"; a brief reference to the legendary episode of the life of St. Blaise will help to explain the origin of this sacramental: how the holy bishop of Sebaste miraculously saved the life of a child that was being choked by a bone stuck in his throat. Because St. Cecilia is considered patroness of sacred music, the appropriate passage that elevated her to this dignity, taken from the delightful but spurious Acts, may be quoted with some explanation. Historians encounter difficulty attempting to identify St. Christopher (July 25), the martyr of the early Church, whom the beautiful legendary accounts made patron of travellers. In all such cases the respective narratives must be designated as what they really are—narratives of doubtful authenticity.

The Mass texts are sometimes understandable only in the prism of a legend. Almost half of the texts for the feast of St. John Damascene (March 27) refer to the story which is said to have happened in Damascus: St. John was accused by the Caliph of high treason, his right hand was cut off, but it was then miraculously restored through the intercession of the Blessed

Virgin. In recounting such unverifiable episodes no more credit should be given to them than they merit.

The hagiography of the early Church, of the age of martyrs, requires special caution. Genuine contemporary reports must be carefully sifted from the exuberant vegetation of the world of romance that grew up later round their names. About many of these heroes of faith we can hardly say more than that they "Suffered for Christ, probably in the persecution of Diocletian," adding the name of the cemetery in which his body was buried.

It is distressing to read reports about these saints that are at variance with the historical facts and spirit of the times in which they lived. In one of our daily missals we read the following about St. Susanna (August 11): "St. Susanna was a holy virgin of high lineage, refused to marry the son of Diocletian and was beheaded after grievous torments A.D. 295."

The sentence includes several rash statements. Even an average college student could easily find out that history knows nothing about the existence of a son of Diocletian. We know only of his unhappy daughter Valeria who in her youth cherished sympathies towards Christianity. Besides, Susanna is a Roman martyr; Diocletian, however, resided in the East and it is questionable if he spent much time in Rome. Further: the last and most terrible persecution started in 303 A.D.; before this date the Christians enjoyed relative peace. A martyrdom in 295 would not be impossible, but highly exceptional. Its credibility must be attested to by exceptional sources which here is not the case. Finally: the whole story is internally impossible and fantastic, bearing all the marks of popular storytelling.

Occasionally, these informative notes give the names of the consuls, under whom the martyrs are supposed to have suffered. But one would look in vain for such names in the authentic lists of chief Roman magistrates. Sometimes the same notes disregard the character of the juridical procedure against the Christians, or betray a want of knowledge about what the Roman Empire and its structure was. All this may easily lead to discrediting Catholic worship. It is now 350 years since Cardinal Baronius pointed out that such historical errors may easily lead some people to the conclusion that the rest of what Catholics believe is vitiated in a similar way.

OTHER PROBLEMS

In the period of Christian antiquity a commentator faces another problem—that of duplications. There is no difficulty when festivals refer to different mysteries or episodes of the same person, as with the many Marian feasts; or when we celebrate the Nativity and the Beheading of St. John the Baptist on different days. But at times, one saint is "doubled": he assumes two distinct physiognomies and is commemorated on two different dates. Such was the case of the second successor of St. Peter, who appeared under two slightly different names, Cletus and Anacletus, celebrated on two different dates, April 26 and July 13; the recent reform suppressed the second commemoration. The Bolognese martyr St. Vitalis commemorated with St. Agricola on November 4 is not different from the St. Vitalis commemorated on April 28, whose feast was also recently cancelled.

The decree of the Sacred Congregation of Rites of July 26, 1960 thus put an end to some duplications. There are still several pairs of personages of whom one is fictitious, or better, the same saint is inserted twice into the Calendar. St. Lucy, a martyr commemorated on September 16 with Sts. Euphemia and Geminianus, is identical with the virgin of Syracuse in Sicily, celebrated on December 13. The Roman priest Hippolytus, scholar and sufferer for Christ in the mines of Sardinia (August 13) whose body was buried on the *Via Tiburtina,* cannot be dissociated from the St. Hippolytus who is commemorated on August 22 together with Sts. Timothy and Symphorian. The Milanese martyr Nabor is mentioned twice, on June 12 and July 12, without any reason.

St. Cyprian, the venerable bishop of Carthage in the third century, was transformed by an inept storyteller into a pagan magician who became a Christian convert and bishop of Antioch (September 26). As the cause of his conversion and companion of his martyrdom appears Justina, a virgin who existed probably only in the fantasy of the unscrupulous compilator of the story. A modern commentator inserting biographical notes for September 26 can state hardly more than: "For a second time we commemorate St. Cyprian, bishop of Carthage . . . etc. . ." He may cherish the hope (alas, very slight) that some unexpected discovery will throw more light on the reason of these duplications, or wait patiently for another decree of the Sacred Congregation of Rites, cancelling them.

Popular devotion and liturgical cult alike often changed the real semblance of the saints. There was no blood relationship among the Seven Brothers, commemorated on July 10 and 18. The proximity of their graves and the identical day of their suffering may have helped in forming the New Testament version of the Jewish Maccabee heroes. The same is to be said of the Twelve Brothers (September 1), among whom there was no relation of blood and no other bond than that of common testimony for Christ and later a common resting place of their bodies—in the church of St. Sophia at Benevent in southern Italy.

Popular devotion transformed almost to the point of indistinguishableness the figures of those generous Roman Christians who in the role of Martha supplied from their abundance for the material needs of the Church, or left their houses at the disposal of the congregation: of St. Eusebius, St. Praxedes, St. Chrysogonus, St. Cecilia. On the last one, the Liturgy imposes a double crown, that of martyrdom and of virginity; but neither of these honorific titles is certain. St. Domitilla (May 12) was the wife of Flavius Clemens, consul in 96 A.D., niece of the Emperor Domitian, mother of seven children and a great benefactor of the nascent Roman community. The cemetery on the *Via Ardeatina* testifies to her generosity. It was bequeathed by her to the Roman Church and bears her name even today. Popular devotion changed greatly the figure of this Roman matron and she appears in our liturgical cult as virgin and martyr.

The course of this transformation was determined by certain circumstances: for a long time martyrs were the only saints, the saints *par excellence* to whom the Liturgy allotted special honors. The tendency to glorify the beloved members of a community could easily add the crown of virginity, which was considered to be on the same level as martyrdom. The desire to heighten their glory tended to present the martyrs in the prime of life, to give more emphasis to the struggle between spiritual forces and brute power. The suffering of a young person, especially of a woman as yet a virgin, inspires deep admiration and reverent awe.

The sketches concerning these saints whose very existence is called in doubt require much delicacy. Such cases are fortunately rare. St. Justina was mentioned above. In the story of the authentic martyr St. Vitus (June 15), Modestus and Crescentia

appear as his companions, but they seemingly owe their existence only to the fantasy of an imaginative writer. Many question the historicity of St. Pudentiana (May 19) whom the spurious Acts make the daughter of Pudens and sister of St. Praxedes. Pudentiana is more probably to be considered an adjective, by which was designated the church-house given by Pudens, a member of the nobility, to the Roman congregation; hence *titulus Pudentis—ecclesia Pudentiana.*

Modern commentators on the Roman Martyrology *(Propylaeum ad Acta Sanctorum Decembris,* Bruxelles, 1940) conclude rather pessimistically about the existence of St. Eustachius (September 20): "Who this Eustachius was, written sources do not disclose; it would not be rash to say that he is but a shadow of a hero whom a crafty and deceitful storyteller recommended."

MEDIEVAL PERIOD

Concerning the medieval period the task of hagiographer is easier, though not without its special problems. The origins of the Trinitarians (St. Felix of Valois, St. John of Matha) and Mercedarians (Our Lady of Ransom, recently reduced to a mere commemoration), told by the former historians of these orders, are not regarded as trustworthy in some points. But unless an unexpected discovery illuminates the unsolved controversies of the last three centuries, the traditional approach seems to be preferable.

Some of our daily missals contain unsatisfactory data about medieval saints of Central and Eastern Europe. This may be connected with the fact that the historical sciences of these nations were neglected for a long time in America. Slavic and related studies have recently experienced a great upsurge in America, but these studies are carried on mostly at secular universities and rarely at Catholic institutions.

When we read that Sts. Cyril and Methodius (July 7) evangelized not only the tribes of Great Moravia but extended their apostolic activity as far as Belgium, or that they founded the episcopal sees of Lvov or Moscow *(sic),* this betrays a very vague conception of ninth-century Europe. Medieval Poland is very well represented in the Roman Missal: St. Stanislas, Bishop and

Martyr; St. Hedwig, St. John of Kanty; St. Casimir; St. Hyacinth. But we are sorry to say that the spiritual characters of most of them cannot be sharply traced; this is due in part to the poverty of reliable contemporary sources. The reason of the conflict between the king, Boleslas, and the bishop, Stanislas (the Polish Becket), remains obscure. The "Lives" of St. John of Kanty and St. Hyacinth were composed a hundred years after their deaths, and contain with some valuable information, many commonplaces. They are insufficient to give clear-cut features to the character of a saint. Already St. Jerome reminds us in his *Life of St. Hilarion* that "it is nevertheless one thing to praise in generalities a man who is dead and another to portray his specific virtues."

MODERN ERA

The lives of the saints of recent centuries can hardly be distorted by legendary elements, but they can be mis-shapen in particular details. We read in one of our English missals that St. Ignatius of Loyola (July 31) "died with the Holy Name of Jesus on his lips." Such a scene and such words would be a fitting conclusion, a summary of the life of the saint. But unfortunately it does not correspond to what really happened. This extraordinary man died an ordinary death, rather unexpectedly, without having received the last rites of the Church. No words are known which he may have pronounced in the moment of his death, at dawn on July 31, 1556. The last discernible words of the first Jesuit were his ejaculatory prayers "O my God," murmured at midnight and heard by a lay brother who lived in the adjoining room.

Those who judge the fictitious episodes in the lives of the saints more benignly take as a precedent the practice of the Church which makes priests read in the breviary many accounts which are of a legendary character. It should, however, be pointed out that there is a fundamental difference between the informative and therefore reliable outline of the life and virtues of a saint inserted in our daily missal, and the hagiographical lessons of the second Nocturn, whose sole purpose is to edify and urge to a prayerful attitude. Besides, even before the Council of Trent ceaseless requests were heard for the removal of all unsubstantiated elements from the official prayer of the Church. Much has been already done; a few cases await their solution.

Finally, it should not be forgotten that the priest reading such accounts is in a more advantageous position than some of our faithful. He is trained to discern more easily the historical core of the legends, and to perceive moral truth often hidden in narratives which are historically worthless. As an example we may take the lesson of the second Nocturn that priests used to read on the feast of St. Paul, the hermit (January 15). The reading takes us to the Egyptian desert, where St. Anthony prayed and sang over the body of his dead friend, Paul. Unfortunately he had no spade, to bury with honor the corpse of the hermit. While he was pondering about it, two lions came running straight to the body of the holy dead man, roaring mightily, lamenting thus as best they could. Then, scratching up the ground with their paws, they dug a grave roomy enough for a man.

The priest reading about such marvels will hardly refrain from smiling, but he will understand the inner meaning of the story: the spiritual power of holiness holds in spell even inanimate nature and tames even ferocious animals. Concluding, we may say that the legendary hagiographical readings of our breviaries do not favor those who depart from strict historicity in the commentaries inserted in the daily missals.

What the mind of Rome is on this point, we learn not from breviaries, but from another book of divine service issued by the Holy See itself. In 1937 was published, by direction and authority of the Oriental Congregation under Pius XI, a Greek *Horologion*. This is a liturgical book of the Byzantine rite, containing the ordinary of the Office, with some parts of the proper of the season and the proper of saints. In the Sanctoral, the *Troparia* and *Kontakia* are introduced by short notes, composed expressly for this edition, whose purpose and meaning are exactly the same as those of the hagiographical sketches in our daily missals. They retain the style of Byzantine hagiographical narratives, but modern scholarship pervades them. The soberness and prudence with which these notes are arranged will be manifest if we quote some examples of festivals common to the Greek and Roman Calendars.

The summary of the life of St. George, the legendary "knight" of the West and the "Great martyr and Trophies-bearer" of the East, is restrained: "He suffered at an unknown time and in an

unknown place. Some say he finished the course of his martyrdom in the Palestinian town of Lydda." About St. Agatha, celebrated in both Calendars on the same day, February 5th, there is this simple statement: "She was martyred at Catania in Sicily, in the reign of the Emperor Decius (251), as it is related." A similar laconic declaration about St. Januarius: "He was bishop of Benevent in Campania, as it is said about him." We often find in the *Horologion* such short interpolations as "it is said," or "as the story goes," which give to the statements the right proportion of historical probability.

It is interesting to observe the attitude of the Apostolic See at the time when the wild vegetation of the fictitious Acts about the martyrs started to burgeon forth. The so-called Decree of Gelasius from the end of the fifth century reveals the wisdom and prudence with which the spurious Acts of the martyrs are to be viewed. It shows an irreconcilable opposition towards all romantic stories invented to glorify the saints. The Pope declares that such suspected Acts should be excluded from the liturgical service: "They are not to be read in the Holy Roman Church."

JOHN KRAJCAR, S.J.

Jesuit Seminary
Toronto, Ontario

Answers to Questions

ABSOLUTION FROM CENSURES IN A CHILD'S CONFESSION

Question: When a prist is hearing the confession of a child, may he omit the absolution from censures if he is sure the child has not reached the age of puberty?

Answer: According to the Code, those who have not attained the age of puberty do not incur penalties *latae sententiae,* and should be corrected (when necessary) by educative punishments rather than by censures or by other graver vindictive penalties (Canon 2230). Hence, when the confessor finds that a penitent below the age of puberty (which is fourteen for a boy and twelve for a girl [Canon 88, #2]) has been guilty of a sin that brings with it a censure (for example, abortion, or the profanation of the Blessed Sacrament) he can be sure that the censure was not incurred, even though the penitent may have been guilty objectively and subjectively of a grave sin. From this it would follow logically that the confessor need not pronounce over a child below the age of puberty the absolution from censures which ordinarily precedes the absolution from sin in the *Dominus noster Jesus Christus,* and may merely pronounce the words absolving from sin. Indeed, Regatillo-Zalba say that this is the required thing to do: "In the confession of those below the age of puberty the absolution from censures should be omitted (*omitti oportet*)" (*Summa theologiae moralis,* III, n. 377). I would not make it a matter of obligation to do this, particularly since it would involve asking many children their age. The plastic screens quite commonly used in confessionals nowadays make it very difficult to determine the sex and age bracket of the penitent. I prefer the decision of Jone-Adelman: "If he is certain that no censure has been incurred, the priest may omit the absolution from censures" (*Moral Theology,* n. 553).

CONDITIONAL CONSECRATION OF THE HOLY EUCHARIST

Question: Is it ever permited to pronounce the form of consecration of the Holy Eucharist conditionally? If so, please describe some cases in which this is permitted.

Answer: There are surely some cases in which a priest is permitted or even obliged to pronounce the words of the eucharistic consecration with a conditional intention. The following are some examples:

(1) If the celebrant after the consecration has solid and reasonable doubt whether or not he pronounced the form, or some essential portion of it, over the bread or the wine or both, he should repeat what is essential for a certain consecration of both species with at least an internal condition: "If this is not consecrated." The rubrics of the Missal give this example of a conditional pronouncement of the form that is even obligatory; but they also state that if, after the consecration, the celebrant does not recall that he said the words which are commonly said in the consecration, he should not be disturbed. Evidently this means that he should proceed with the Mass without even a conditional repetition of the words of consecration (*Missale,* "De defectibus in celebratione Missarum occurentibus," V, 2).

(2) If a priest has a solid doubt whether or not a ciborium has been consecrated, he may not distribute the particles to the faithful. According to some theologians, if he becomes aware of the doubt between the consecration of the Mass and the communion, he may repeat the words of consecration conditionally ("If this is not consecrated") over the ciborium then and there, providing there is a very grave necessity to have the hosts for distribution, as in the case of a First Communion. But according to the much more common view, this is not permitted, because it would involve the danger of a mutilated sacrifice. The defenders of this latter view add that the priest should either consume the doubtfully consecrated hosts after his own communion or consecrate them conditionally in another Mass (cf. Regatillo-Zalba, *Theologiae moralis summa,* III, n. 181). If a large number are expecting Holy Communion, the priest could undoubtedly say another Mass immediately after the Mass in which the difficulty occurred, even though he had no faculty to binate, in order to consecrate the ciborium conditionally and to give Holy Communion to the people.

(3) If consecrated hosts are inadvertently mixed with unconsecrated particles, some say that all should be put on the corporal during Mass and the priest should have the absolute intention of consecrating only those that are not consecrated. Others say that

the priest should have the conditional intention of consecrating all the particles ("If these particles are not consecrated"). For, they argue, since the priest cannot humanly discern which are consecrated and which are not, the word *hoc* would not determine exact matter if he had the intention of consecrating only the non-consecrated particles (cf. Regatillo-Zalba, *op. cit.*, III, n. 172).

(4) If the priest dies after the Canon has begun and it is impossible to discover whether he had consecrated or not, or whether he had consecrated only one species (as could happen if he were celebrating in a private chapel with an altar-boy who was not very alert), another priest should complete the Mass beginning with the part which the deceased priest had surely reached, and consecrating with the condition "If this is not consecrated."

(5) It could happen that a priest while celebrating a public Mass has consecrated the Host and is preparing to consecrate the wine when he gets a reasonable doubt as to whether or not there is real wine in the chalice—perhaps from the odor. If he can obtain what is certainly wine within a short time, he should stop at once, procure the genuine wine and resume the Mass. But suppose he realizes that certain wine cannot be obtained for hours. May he say the words of consecration over the chalice with the condition: "If this is real wine"? I believe he may do so. For if he does not, he will *certainly* have a mutilated sacrifice (most probably not a valid Mass) and will probably be the occasion of scandal by not elevating the chalice. On the other hand, if he consecrates conditionally the doubtful wine, he will only *probably* have a mutilated sacrifice and *probably* give the occasion of material idolatry. This latter outcome, I believe, is the lesser of two evils, although I presume some would hold the opposite. In any event, a priest would never be permitted to pronounce the words of consecration over matter that he knows with certainty to be invalid, nor would he ever be permitted to begin the consecration with a reasonable doubt as to the sufficiency of one of the species for valid consecration, even if there were need for the Holy Eucharist for the Viaticum.

(6) I once heard a discussion of this problem: When a priest binates at the same altar and decides to take no ablutions of water at the first Mass, there will necessarily be a small quantity of the consecrated species in the chalice when he pours in the wine at the

second Mass. Should he therefore consecrate the wine absolutely, or conditionally in accordance with what was said in n. (3)? I believe he should consecrate absolutely with the intention of consecrating all that is in the chalice. Certainly, nothing is said to the contrary in the rubrics for the second and third Masses, said at the same altar as the first (with no ablutions), on Christmas or All Souls' Day. I believe that the reason is that the Church supposes that the consecrated species remaining from the previous Mass are absorbed in the wine, so that the real presence ceases (cf. Connell, *De sacramentis ecclesiae,* I, n. 198).

In conclusion, it is well to note that priests should not be anxious about cases of this nature, which can seldom occur. It should be remembered that when the eucharistic form is pronounced with an absolute intention, the matter that is present and can be consecrated is consecrated, even in those cases in which theologically a conditional intention is called for.

THE INTENTION OF THE BINATION MASS

Question: I recently heard a plan suggested whereby a priest can keep two stipends offered for two Masses on the same day, without violating the law of the Church. The suggestion, in case form, was the following: Fr. John, an assistant in a parish, has said his first Mass on Sunday for a stipend. Before his second Mass, Mr. William Smith comes into the sacristy and requests Fr. John to offer this Mass for his father, who is seriously ill, and offers a stipend. Fr. John explains that he is not allowed by the Church to take a stipend for this Mass, since he has already offered one Mass for a stipend. However, he says: "I will offer this Mass for your father as a gift, if you will give me the stipend for a Mass for my own intention, to be offered at a later date." Mr. Smith agrees. Fr. John says the second Mass for his ailing father, and on some subsequent day says (or arranges to have said) the Mass for which Mr. Smith gave the stipend. The Mass will be offered for Fr. John's intention—presumably the intention for which Fr. John would have offered his bination Mass if Mr. Smith had not made his request. Some priests go further and assert that even if the stipend were sent to the priest with the request that he offer his second Mass for a particular intention, and the priest has no

opportunity of meeting the donor and of explaining the transaction described above, he would act in this same way by presuming the permission of the donor. What do you think of this solution whereby a priest can actually take two stipends for two Sunday Masses without violating the law of the Church?

Answer: It seems to me an unwarranted evasion of the law. It is true, if Mr. Smith is willing to give up his right in justice to the Mass which he expects, to present the stipend to Fr. John for his (Fr. John's) intention, and to accept in return only Fr. John's promise to say a Mass for the sick man (binding only in fidelity), the transaction is strictly not a violation of Church law. But, I believe that the average person does not understand all this, even though he may agree verbally. He still wishes to have a Mass for his intention for the stipend he gave, in strict justice. Hence, I believe that in the case of the average individual, the transaction is null and void because he does not know what he is agreeing to. I wonder, too, if some of the faithful would not be scandalized if they hear a priest explaining a way in which he can keep two stipends despite the law of the Church. And certainly, I cannot see how a priest can accept a stipend in this way merely on the presumed will of the donor. If a case such as described arises, the priest should simply tell the petitioner that he cannot say the Mass that day, but will offer it on another day for the intention for which the stipend is given if the petitioner so wishes. Or, if he desires to oblige the petitioner by saying the Mass for him on Sunday, the priest should agree to celebrate the Mass in charity and refuse to take any stipend.

A VALID BAPTISM?

Question: A young Catholic couple residing in another parish recently adopted a Korean boy, whose age and background were unknown. A dentist expressed the opinion that the boy was about seven years old. About a month after his arrival in the United States he was baptized by the parish priest. Of course, he could not be instructed nor express the intention to receive the sacrament, because he knew no English. However, the priest insisted that the boy had not attained the age of reason and hence, like an infant, could be validly baptized without any intention or dispositions. The priest based his conviction on the fact that he had

had much experience as a foreign missionary and as chaplain in a mental institution, and as a result could determine exactly when a child reaches the age of reason. Do you believe there is any doubt about the validity of the baptism?

Answer: I believe that grave doubt can be cast on the validity of this baptism. Consequently, I think that when the boy has learned English sufficiently, he should be instructed in the essential truths of the faith and then baptized conditionally if he expresses the desire to receive this sacrament. I cannot see how the priest's judgment that the boy has not attained the use of reason was so unquestionable as to furnish the requisite moral certainty of the validity of the baptism. If the child had actually reached the age of reason and had no intention to receive the sacracent, the baptism was invalid.

FRANCIS J. CONNELL, C.SS.R.

EXPOSITION OF RELIC OF THE CROSS

Question: Would it be permissible to set up a special table in the sanctuary for the veneration of the True Cross when the Blessed Sacrament is exposed? We have daily exposition in our chapel. May such a shrine with the relic of the True Cross be set up in a corner of the sanctuary, if it is not permitted near the altar rail?

Answer: The S.R.C., in answer to an inquiry about the legality of the exposition of relics of saints on other altars while there is exposition of the Blessed Sacrament on the main altar, responded in the affirmative, with the qualification that blessing with the relic and kissing of the relic are to be omitted as long as the Blessed Sacrament remains exposed (# 4095, II). *A fortiori,* therefore, the relic of the True Cross could be exposed during exposition of the Blessed Sacrament. The proper place for such exposition would be the middle of an altar, in front of the crucifix (never on or in front of the Blessed Sacrament tabernacle); the exposition may be held on a table covered with a white cloth and placed inside the sanctuary; an elevated stand may also be used. There must be at least four lighted candles on the altar or table of exposition. For further details, see *Matters Liturgical,* by Wuest-Mullaney-Barry, (New York and Cincinnati: Pustet, 1956), No. 170.

MISSA PRO POPULO ON THE ANNIVERSARY OF CHURCH DEDICATION

Question: On Dec. 3, 1960, the Sacred Congregation of the Council issued a new list of days on which pastors are obliged to apply the Mass for the people. Among the days listed is the Anniversary of the Dedication of the Church. Does the obligation of the *Missa pro populo* apply only when the church in question has been consecrated, or does it apply also when the parish church has received the ordinary blessing?

Answer: As you indicate, the obligation of the Mass for the people is now incumbent on the pastor for the first time on the Anniversary of the Dedication of a Church, according to the new list issued by the Sacred Congregation of the Council on Dec. 3, 1960. But there is no indication in the new rubrics or in the decrees which have followed the new code that the term "dedication" is to be taken in a sense different from that in which it was understood before the new legislation. "Dedication" would therefore still mean, as before, "consecration." *Matters Liturgical,* No. 14, *h,* tells us: "Neither the day itself of the solemn blessing of a church nor its anniversary is to be observed as a special feast, since this is only prescribed when a church is consecrated (nn. 12-13)."

THE COLOR OF THE COPE AT BENEDICTION

Question: We have been informed that, if the priest leaves the sanctuary, the colored cope may not be used for Benediction of the Most Blessed Sacrament. If he changes in the sanctuary, such a colored cope may be used, but otherwise a white cope must be used for Benediction. Is this correct? Some seem to question this procedure, especially if the liturgical colored drapes are used in the sanctuary, as is the custom in three of our convents.

Answer: The color of the vestments for Benediction is normally white. What you have heard is therefore correct. If the priest vests for Benediction in the sacristy, he dons white stole and cope; if he remains in the sanctuary for Benediction after Mass, he removes his maniple and dons a cope of the same color as the stole he has been wearing unless it be black. There is no need to change the liturgical colored drapes (tabernacle veil, antependium) already in the sanctuary.

THE PRONUNCIATION OF BLESSED

Question: What is the proper pronunciation of "blessed"? I am thinking particularly of its occurrence in the Divine Praises but am also wondering about its pronunciation in the Hail Mary.

Answer: The two-syllable pronunciation of "blessed" in the Divine Praises or in other prayers may always be considered correct in as much as it is a solemn, formal pronunciation which has been thought to be especially appropriate to prayer. There are still people, for example, who say "hal-low-ed" in the Our Father for this reason. On the other hand, if we prescind from this formal use, we are also correct in using the monosyllabic pronunciation "blest" in the Divine Praises, since here it is strictly to be considered a participle; whereas "blessed" in the Hail Mary is an adjective in both occurrences and hence should be dissyllabic.

SOME PROBLEMS WITH THE NEW RUBRICS

Question 1: In the light of the new rubrics, are we still permitted to celebrate a *Missa quotidiana de Requie* on Saturdays when the calendar prescribes the votive Mass of the Blessed Virgin?

Answer 1: It is no longer permitted to celebrate the *Missa quotidiana de Requie* when the calendar prescribes the votive Mass of the Blessed Virgin *in sabbato*. This Requiem Mass may now be celebrated only on *ferias* of the fourth class outside Christmastide. A distinction is made in the new code, under the category of liturgical days of the fourth class, between the Saturday Office of the Blessed Virgin and ferias of the fourth class (cf. #91, 27-28 and #423). On the other hand, the votive Mass of the Blessed Virgin *in sabbato* may be displaced by another votive Mass of the fourth class.

Question 2: What is to be said of the ceremony now seen in some places in which, during the singing of the Epistle, the celebrant and deacon remain at the altar but turn toward the subdeacon? I have even seen the subdeacon turn toward the congregation for the singing of the Epistle, with the result that all three sacred ministers are facing the congregation.

Answer 2: The authoritative *Ephemerides Liturgicae* (LXXV, 1961, pp. 255 f.) reprobates this ceremony, reminding us that the

new code of rubrics has not abolished the *Ritus servandus in celebratione Missae*. Although the *Eph. Lit.* does not make the qualification, certain details of the *Ritus* have indeed been changed (*e.g.* omission of the reading of the Epistle and of the recitation of the *Munda cor meum* by the celebrant.) But no change has been specified as yet in the position of the sacred ministers at this time. It may be added that in the discussion of this *dubium*, the *Eph. Lit.* also say *"negative"* to the rite discussed in the August, 1961 issue of *The American Ecclesiastical Review*, viz. the rite at the bench from the end of the collects to the end of the Creed.

JOHN P. MCCORMICK, S.S.

FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for November, 1911, contributed by Fr. B. Feeney, of St. Paul's Seminary in St. Paul, Minn., is entitled "Character Building in the Theological Seminary.". . . Mr. Charles D. Maginnis, writing on "Catholic Church Architecture in America," declares that in the designing of churches, priests should not attempt to adjust them to the average taste, but should rather follow what he calls "intellectual standards of architecture." He proposes what he considers the proper type of architecture for the village church, the suburban church and the city church. . . . Mr. G. Metlake, writing on "Bishop Ketteler and the Labor Question," gives some lengthy quotations from the great German prelate of the nineteenth century, who did so much for social reform. (It is interesting to note among the proposals of those whom the author calls "radicals" the suggestion that the worker be given a share in the property of the business, so that in addition to his salary he may share in its profits. In recent years this proposal has received high commendation in papal writings.) . . . W. H. Flood, writing from Ireland on "St. Cecelia as Patroness of Music," contradicts the view that the connection between St. Cecelia and music began only in the fourteenth or fifteenth century. He finds allusions to such a connection in writings dating from the seventh century. . . . In the Studies and Conferences we find a letter from the Apostolic Delegate, Archbishop Falconio, to the Bishops of the United States, communicating a directive of the Cardinal Prefect of the Propaganda, reprobating the custom of requiring money at the door of the church from those entering for Mass or some other religious service, even when the money is asked, not for mere entrance, but for a seat. . . .

F.J.C.

Book Reviews

INTRODUCTION AUX SCIENCES JURIDIQUES. By Leo Pelland. Montréal: Les Éditions Bellarmin, 1960. Pp. 603. $15.

This book opens with a short preliminary chapter that gives the philosophical foundations of right and law. It is then divided into two parts. The first, "A general exposition of the treatises of law and right," covers the following subjects: law in general, eternal law, natural law, custom, positive law, the art of lawmaking and divisions of laws, right and justice in general, legal and social justice, distributive justice, commutative justice, just and unjust laws, and law and morality. The second part, "Concerning law and right in relation to the various societies," deals among other things with general principles governing the public law of the Church, the organization of the Church, political societies, general principles governing political societies, the concept of the common temporal good and the role of political authority, forms of government and their critique, the citizen and citizenship, classification of states, separation of powers, political and juridical problems peculiar to Canada, the society of states and international law. The book ends with a general index.

Pelland's volume is remarkable for several reasons. It systematically arranges and lucidly condenses a tremendous amount of knowledge concerning the juridical sciences. The treatment each topic receives is of necessity brief but usually not at the expense of clarity and precision. Another splendid feature of this volume is the constant reference to official papal documents and to works of great theologians, particularly Saint Thomas. This footnote material and the copious critical bibliography (pages 31-67) make the book valuable for its sound doctrine and useful as a work of consultation.

The English-speaking reader, while recognizing the worth of this treatise, might wonder at the almost complete lack of English titles in the otherwise abundant footnotes. One gets the impression that Canada belongs to another planet geographically and intellectually. One might wonder also at the treatment given the question concerning relations of Church and state. The author seems to be unaware of recent works of Catholic theologians and philosophers seeking to apply Christian doctrine in this regard to the democratic form of government. He mentions (page 232) the historic 1952 Allocution of Pope Pius XII to Italian Catholic Jurists but only to make a "negative"

point. To see in the Pope's discourse only a condemnation of the separatist theory is to mutilate its message. A somewhat fuller treatment of the problem of capital punishment (page 428) and, still more, of the legitimacy of war would have been highly desirable. These are questions weighing heavily on the conscience of many everywhere. Much has been written on them. A reference to at least some recent books and articles would have been in order even in such a compact volume as this. At pages 292-293 mention is made of two cases of dissolution of marriage by the Church. There is no mention, however, of the dissolution of marriage by the supreme authority of the Church *in favor of the faith.*

The author is to be highly commended for this scholarly work. It is a true *summa* of juridical sciences and deserves a wide reading—especially among students of philosophy, sociology, politics, and law.

JOHN A. ABBO

PROBLEMS IN THEOLOGY VOL. II: THE COMMANDMENTS. By John McCarthy. Westminster, Md.: Newman, 1960. Pp. 558. $7.50.

With the deft touch of a carefully discerning pen, Canon McCarthy has added a fitting sequel to his first volume which deals with problems on the sacraments. For here, as in his earlier work, the author once again displays that solid combination of sound, well-balanced judgment and of precise order and clarity of thought. And as in the previous volume, he firmly backs this essential alliance with a vast array of well-chosen quotations from various sources of reference.

This abundant wealth of source material, in fact, is perhaps the most impressive note of the book. For Canon McCarthy shows true erudition and scholarship in drawing from the many standard texts of moral theology and from an impressive addenda of Church Laws and innumerable ecclesiastical decrees and documents. This alone represents long hours of patient and laborious study, but a study which will pay high dividends to the studious reader who will conveniently find all of these authorities and documents marshalled under one heading.

The questions covered in this work, with the exception of a few which pertain to Ireland alone, are of universal application and interest. And while the scope of the book is naturally somewhat limited due to the fact that the questions presented are only those taken from their original appearance in the pages of the *Irish Ecclesiastical Review*, nevertheless many of these questions are of the utmost im-

portance and are very frequently asked of the modern Confessor. For example we find such pertinent problems as: "Catholics and the Moral Rearmament Movement," "Membership of Rotary Clubs," and "Assistance of Catholics as witnesses in non-Catholic marriages."

In short, this present volume serves as a valuable treasure both for its ample, informative review of the standard oft-considered moral problems and as an authoritative guide to the new questions that are constantly being turned up by a complex and changing world. The presence of this book in any rectory or on any seminarian's bookshelf would be a great asset to its possessor.

BERNARD T. FRANCH

IT STANDS TO REASON. By Rudolf Harvey, O.F.M. New York: Joseph P. Wagner, 1960. Pp. viii + 287. $4.95.

This book on philosophy, as the author reminds us, is not exhaustive, not profound, not revolutionary. It proposes unashamedly the age-old truths of scholastic philosophy, and one looks in vain for any startling deviation from the paths of the *philosophia perennis*. The professional philosopher might even resent the somewhat offhand manner with which the subject is treated and the seeming preoccupation with the ubiquitous "man on the street."

In spite of all this, there is no doubt that *It Stands to Reason* does what it sets out to do. Above all it is an *invitation* to philosophy. While some might be put off by the claim that what we have here is "philosophy without tears," and consider this a rather dubious *tour de force*, the fact is that the book shows extremely well just what philosophy is and what it is not. This is no small achievement. Decrying the "verbal legerdemain" of some modern philosophers, and admitting that "there is nothing new under the philosophical sun," the author attempts to define the true role of philosophy, which he calls a "fancy word for the way in which a man views himself and the world in general." The book is written for the person who knows nothing about the subject and who would be frightened by the terminology of the manuals. It is an introduction to philosophy and addressed to the adult mind who has, in fact, been philosophizing when it has sought answers to questions dealing with the nature of man and the world in which he lives.

It Stands to Reason is composed of eleven chapters which, more correctly, might be called eleven loosely connected essays. The fundamental themes of philosophy, grounded as they must be on the key-stone notion of being, are discussed. There are chapters on truth, goodness, beauty, and the inevitable problem of the one and the many. Chapters

one and eleven are excellent and together they form a convincing *apologia pro philosophia.* The author effectively answers those unperceptive critics who "ridicule philosophy as the dull and featureless, static wisdom of the library." Time and again he insists that the philosopher, far from being an ivory-tower person with "the soul of a hermit-crab," is a realist, dealing more intimately with reality than the physicist or mathematician. Philosophers seek to penetrate the mystery of reality and they view the world and its actions "in terms of the principles they exemplify."

Fr. Harvey, best known as founder and editor of the *Friar,* writes in a brisk, lively manner with an occasional flourish of genuine humor. His desire to maintain a light style and to stay on the popular level has been in some few places a little too obvious. Some chapters are exceptional: the sections on the meaning of philosophy, the nature of man, on substance and beauty. Others seem to drag and ramble. The discussion of truth and causality (especially formal causality) could have been more precise. One thing stands out clearly after reading this book: it is the fruit of many years of thoughtful meditation on philosophical problems, for the author's penetrating insights are the result of a labor of love.

PATRICK GRANFIELD, O.S.B.

Books Received

God and World Order. A Study of Ends in Nature. By Leo R. Ward, C.S.C. St. Louis: Herder Book Co., 1961. Pp. 222. $4.00.

Enchiridion Theologicum Sancti Augustini. By Franciscus Moriones, O.R.S.A. Madrid: Biblioteca De Autores Cristianos, 1961. Pp. xxxi + 743. No price given.

Metaphor in Hopkins. By Robert Boyle, S.J. Chapel Hill: The University of North Carolina Press, 1961. Pp. xxiv + 231. $6.00.

Family Planning and Modern Problems. A Catholic Analysis. By S. de Lestapis. New York: Herder & Herder, 1961. Pp. xx + 326. $6.50.

Inspiration in the Bible. By Karl Rahner. New York: Herder and Herder, 1961. Pp. 80. $1.95.

On the Theology of Death. By Karl Rahner. New York: Herder and Herder, 1961. Pp. 127. $2.25.

Principalities and Powers in the New Testament. Heinrich Schlier. New York: Herder and Herder, 1961. Pp. 89. $1.95.

Towards the Center of Christian Living. A Liturgical Approach. By Johannes Pinsk. New York: Herder and Herder, 1961. Pp. 262. $4.50.

The Catholic in America from Colonial Times to the Present Day. By Peter J. Rahill. Chicago: Franciscan Herald Press, 1961. Pp. 156. $2.95.

Catholic Action and the Laity. By Arthur Alonso, O.P. St. Louis: Herder Book Company, 1961. Pp. vi + 320. $4.50.

Spiritualty of the Old Testament. Volume I. By Paul Marie of the Cross, O.C.D. Translated by Elizabeth McCabe. St. Louis: Herder Book Company, 1961. Pp. vxi + 247. $4.25.

Spiritualty of the New Testament. By W. K. Grossouw. Translated by Martin W. Schoenberg, O.S.C. St. Louis: Herder Book Company, 1961. Pp. x + 203. $3.95.

The Pastoral Companion. A Handbook of Canon Law. By Marcian J. Mathis, O.F.M., and Nicholas W. Meyer, O.F.M. Twelfth Edition. Chicago: Franciscan Herald Press, 1961. Pp. 474. $4.00.

St. Anthony: Doctor of the Gospel. By Sophronius Clasen, O.F.M. Translated from the German by Ignatius Brady, O.F.M. Chicago: Franciscan Herald Press, 1961. Pp. 136. $4.95.

Justice & Associates | FUND RAISING COUNSELORS

SERVING CHURCHES and CHURCH RELATED ORGANIZATIONS THROUGHOUT AMERICA

Some of the Many Friends we've Helped . . .

Akron, Ohio St. Andrews Episcopal—3rd Ser.	$106,000
Amherst, Ohio St. Joseph's Cath.	165,000
Arlington, Va. Methodist	102,000
Ashtabula, Ohio Christian—2nd Service	105,000
Ashtabula, Ohio Presbyterian	155,000
Aurora, Ohio Our Lady of Perpetual Help Cath.	78,300
Austinburg, Ohio Grand River Academy	77,000
Bay Village, Ohio St. Barnabas Episcopal	80,000
Bellevue, Ohio Evangelical United Brethren	78,800
Bellevue, Ohio St. Paul E & R	130,000
Bowling Green, Ohio Evangelical United Brethren	79,000
Bowling Green, Ohio Presbyterian	78,000
Bowling Green, Ohio St. Mark's Luth.	82,841
Bryan, Ohio First Lutheran	70,000
Chagrin Falls, Ohio Community	42,000
Chagrin Falls, Ohio St. Joan of Arc Cath.	64,000
Cleveland, Ohio Pilgrim Congregational	75,000
Dayton, Ohio Normandy E U B	72,000
Dayton, Ohio Sulphurgrove E U B	48,000
Elyria, Ohio St. Jude's Cath.	216,000
Elyria, Ohio St. Paul's E & R	73,800
Indianapolis, Indiana Ben Davis Christian	77,300
Johnstown, Pa. St. Mark's Episcopal	89,252
Johnstown, Pa. United Church of Christ	63,200
Lorain, Ohio Salvation Army	175,000
Mantua, Ohio St. Joseph's Cath.	105,000
Mentor, Ohio Christian	46,200
Niles, Ohio Y.M.C.A.	105,000
Norfolk, Va. Blessed Sacrament Cath.	130,000
Norfolk, Va. St. Gregory's	153,600
Norfolk, Va. St. Matthews Cath.	138,000
Orville, Ohio Presbyterian	174,000
Orrivlle, Ohio St. Agnes Cath.—2nd Service	100,000
Painesville, Ohio Church of the Brethren	37,000
Painesville, Ohio Congregational	306,000
Princess Ann, Virginia Memorial Hospital	350,000
Rittman, Ohio Presbyterian	148,000
Solon, Ohio Congregational	75,500
Toledo, Ohio Glenood Lutheran	230,000
Toledo, Ohio Olivet Lutheran	83,000
Toledo, Ohio St. Paul's Episcopal	45,000
Tontogany, Ohio Evangelical Breth. Budget Increase	228%
Warren, Ohio Christ Episcopal	179,000
West Richfield, Ohio Congregational	75,000
Willoughby, Ohio Presbyterian	122,500

CHURCH SURVEY—STUDY WITHOUT COST

IVAN S. JUSTICE & ASSOCIATES, INC.

214 WASHINGTON AVENUE, ELYRIA, OHIO

Phone: FAirfax 2-1291

WORKING WITH THE CREEDS OF ALL FAITHS

PAUL B. BERNHARDT
156 CRESCENT AVENUE
BUFFALO 14, N. Y.
TF 6-2038

H. W. KESTILA
417 GROVE AVENUE
JOHNSTOWN, PA.
Phone 94530

NOBLE CRANE
1000 E. HIGHLAND DRIVE
WOOSTER, OHIO
ANgelus 2-2696